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METHODIST DICTIONARY

A brief work on

METHODIST TERMINOLOGY

Prepared in the interest of Ministers, Members, and Friends of the

Methodist Episcopal Church

By

JOSEPH F. ANDERSON

Secretary of the Central Pennsylvania Conference

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TO MY BRETHREN OF THE
CENTRAL PENNSYLVANIA CONFERENCE

PREFACE

This small work on Methodist terminology has been prepared for the use of ministers, especially the younger of them, official members, probationers under instruction for full membership, Sunday school officers and teachers, Epworth League officers and members, newspaper reporters, and members and friends of the Church in general.

The aim has been to furnish in compact and convenient form, in alphabetical arrangement, information on the vital points of history, doctrine, law, and polity in general, of the denomination. In collecting and defining terms the design has been to cover the various subjects so related. The thought of the author, therefore, is that by a careful reading and study of this little volume a comprehensive knowledge of our great, though somewhat complex, denominational system may be easily and quickly acquired, while as a key to and digest of much of the Discipline it will possess increased value as a book of reference.

For some years the writer has had the opinion that our Church has need of a glossary or dictionary of ecclesiastical terms, and that such a work, carefully prepared, would be very useful to our ministry and membership. With that conviction its preparation was undertaken. If the work shall add value to the standard literature of the denomination, and prove serviceable to those for

whom intended, I shall be glad for the thought and labor expended in its production.

With the earnest wish that the student of the various articles contained in the pages which follow may be both pleased and profited, and that the book may receive an appreciative welcome, it is sent forward.

I here acknowledge with gratitude my indebtedness to the Rev. Milton K. Foster, D.D., of Williamsport, Pennsylvania, and the Rev. C. Herbert Richardson, D.D., of Baltimore, Maryland, for services rendered in reviewing the manuscript.

JOSEPH F. ANDERSON.

Emporium, Pennsylvania, October, 1909.

METHODIST DICTIONARY

(Prepared with Special Reference to the Methodist Episcopal Church)

Abandoned Church Property.—Property of the Methodist Episcopal Church, which by changing population, or for any other reason, has been allowed to go into disuse, is of this class. Regarding the disposition of such property the General Conference of 1876 enacted the following: "In all cases where church property is abandoned, or no longer used for the purpose originally designed, it shall be the duty of the trustees, if any remain, to sell such property and pay over the proceeds to the Annual Conference within whose bounds it is located; and where no such lawful trustees remain, it shall be the duty of said Annual Conference to secure the custody of such church property by such means as the laws of the State may afford, subject to be returned in the same manner and upon the same contingencies as named in ¶ 374" (Discipline, 1876, ¶ 381). Such funds are subject to a return to the society in case of reorganization, and the erection of a new church building within five years after such transfer of funds (Discipline, 1908, ¶ 334).

Abstinence, as enjoined by the Rules of the Church, is interpreted to mean refraining from the use of certain articles of diet, or moderation in their use, for physical and spiritual benefit. Total abstinence from the use of intoxicating beverages and narcotics is enjoined by the Book of Discipline (Discipline, 1908, Appendix, ¶ 48).

Administrative Boards.—These are trustees, managers, committees, boards of control created, elected, or authorized by General Conference to oversee, guide, and direct the business of the various benevolent, educational, and publishing organizations of the Church, along with Annual, District, and Quarterly Conferences, the leaders and stewards' meeting, the official board, board of trustees, Sunday School Board, Epworth League, and other organizations of the local church, working under direction and by authority of the General Conference.

Adoption.—In a civil sense by "adoption" is meant the receiving into a family a stranger, usually a young person, and by legal forms constituting such person an heir, conveying to him all the rights, privileges, and benefits belonging to a child legitimately born in the family. An ancient custom, practiced among the Jews, Romans, and Egyptians, as well as by the modern Christian nations of Europe and America. In a scriptural sense by "adoption" is meant an act of divine grace by which a repentant believing sinner is received into the family of God, and admitted to every spiritual privilege and blessing, including the heavenly inheritance (Rom. 8. 15–17).

Agape.—A feast of love, a friendly or social meal observed among the early Christians, mention of which is first made in the book of Jude, twelfth verse (American Standard Version). It was practiced ordinarily as a preparation for the feast of Eucharist, the celebration of which usually followed. See *Love Feast.*

Alms.—Money or other articles contributed for the relief of the poor as an act of charity. The duty and importance of almsgiving are taught in both the Old and New Testament, but no specific amount or plan of giving is stated. In the Meth-

odist Episcopal Church, prior to administering the sacrament of the Lord's Supper, and during the reading of passages from God's Word, it is recommended that alms be received for the poor.

Altar.—Originally the term was applied to an elevated structure, usually made of stone, upon which an offering was made to the Deity. In Methodist churches the altar is the communion rail at which communicants kneel to receive the sacrament, and at which, during special services, penitents may kneel for prayer and confession.

Amen.—A Hebrew word of frequent occurrence in the Old Testament, and meant assent to or approval of a sentence or statement. The expression is equivalent to saying, "So may it be." It is used as a solemn closing word to most of the New Testament books, and is employed in the ritual, and at the end of creed, hymns, and prayers.

American Bible Society.—Is interdenominational, located at Astor Place, New York city. It is supported by the different Protestant denominations in America. On its board of managers are several representatives from the Methodist Episcopal Church. Was organized May, 1816, by delegates coming together from thirty-five other Bible Societies in the United States, to which these local organizations afterward became auxiliary, the number of such having now increased to more than fifteen hundred, located in different parts of the world. By this Society upward of two million copies of the Bible, and portions thereof, in more than one hundred different languages, are being annually published and distributed. By the Book of Discipline an annual collection is ordered taken in the congregations of the Methodist Episcopal Church for the support of this Society.

Amusements Forbidden.—The taking such diversions as cannot be used in the name of the

bers of the Church, by five arbiters, chosen as the Discipline directs; that is, two arbiters are to be chosen by one party, and two by the other party, which four arbiters shall choose a fifth, all being members of the Church, who, with the preacher in charge presiding, shall hear and decide the case. Effort at settlement by such method must precede litigation (Discipline, 1908, ¶¶ 263–266).

Arminianism.—A system of theology taught by Jacobus Arminius, professor of divinity in the University of Leyden, Holland, in the sixteenth century; which system, later modified by his followers, is expressed in five propositions, which, abridged, are as follows: That God had indeed made an eternal decree, but only on the conditional terms that all who believe in Christ shall be saved, while all who refuse to believe must perish. That Christ died for all men, but none except believers are really saved by his death; the intention, in other words, is universal, but the efficacy may be restricted by unbelief. That no man is of himself able to exercise a saving faith, but must be born again of God in Christ through the Holy Spirit. That without the grace of God man can neither think, will, nor do anything good; yet that grace does not act in men in an irresistible way. That believers are able, by the aid of the Holy Spirit, to victoriously resist sin. These views utterly reject the Calvinistic doctrine of a limited atonement, election, and predestination. The Arminian theology was accepted by John Wesley and John Fletcher, and later by that eminent Methodist theologian, Richard Watson, as set forth in his Theological Institutes. Hence the fundamental doctrines of the Methodist Episcopal Church, in these regards, are Arminian, being deemed agreeable to the Word of God.

Articles of Religion.—Tenets of religious belief. There are twenty-five of them, found in the Book of Discipline, and constitute in large part the doctrines of the Methodist Episcopal Church and of kindred Methodist bodies. They are an abridgment of the Thirty-nine Articles of the Established Church of England, were prepared by Mr. Wesley (slight changes afterward made), and adopted at the organization of the Methodist Episcopal Church, and form a part of the constitutional law of the Church.

Assurance, Christian.—A gracious state of conscious salvation; full persuasion of acceptance with God; the Holy Spirit's testimony to the new birth of the soul. Mr. Wesley and the early Methodists greatly emphasized the necessity of every Christian being in possession of assurance of salvation, believing, as they did, that its attainment is possible to every child of God. This emphatic teaching gave life and power to their ministry, and differentiated them from most other teachers of the Word of God in that early day.

Atonement.—The doctrine of the vicarious and sacrificial death of Christ for our disobedient and fallen race. It proceeds upon the ground that man, having sinned and incurred the divine displeasure and the penalty of the law, must have been lost, but for the mediation of Christ, who suffered in his stead, making it possible for God to "be just, and the justifier of him that hath faith in Jesus." The death of Christ, therefore, becomes the ground of forgiveness and of reconciliation, hence, of the sinner's hope of salvation. To be "at-one" with and reconciled to God through the mediation of the one Mediator, "himself man, Christ Jesus, who gave himself a ransom for all," is to be in possession of the benefits of the atonement.

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Auditing Accounts.—A Committee on Auditing Accounts shall be elected by the Quarterly Conference, whose duty it shall be "to audit the books of church treasurers, recording stewards, and Sunday school treasurers within the Quarterly Conference" (Discipline, 1908, ¶ 102, § 1).

Backsliding.—Retrogression in religious experience. A return to a former careless, indifferent, or sinful life after conversion or reformation; the losing in whole or in part the spiritual life; shipwreck of faith.

Baptism.—A sacrament ordained of Christ our Lord, in the observance of which water is applied to a proper subject by a proper person, in the name of the Trinity.

Baptism, Mode of.—The Methodist Episcopal Church gives the choice of sprinkling, pouring, and immersion to every adult person, and to the parents of every child to be baptized; hence the candidate and not the Church determines the particular manner in which water shall be applied in baptism, the Church holding as scriptural the various modes mentioned; sprinkling, however, is the usual mode employed.

Baptized Children.—The Methodist Episcopal Church regards all baptized children as standing in visible covenant relation to God, and when a baptized child shall have attained unto proper age and given evidence of piety, on recommendation of the official board or the leaders and stewards' meeting, the pastor approving, may be admitted into membership in the Church (Discipline, 1908, ¶ 53).

Benediction.—The invocation of the divine blessing upon a congregation of worshipers at the conclusion of a service. In dismissing an audience the Discipline directs that, for ordinary services, the apostolic benediction be used, as follows: "The

grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." For sacramental, consecration, and ordination services another form of benediction is prescribed in the ritual to be used.

Benevolent Boards and Societies.—They are: Board of Foreign Missions, Board of Home Missions and Church Extension, Board of Education, Board of Sunday Schools, Freedmen's Aid Society, Church Temperance Society, Hospitals, Tracts, Woman's Foreign Missionary Society, Woman's Home Missionary Society, and Deaconess Board.

Bishop.—Another name for general superintendent or overseer, to which office an elder is elected and consecrated for an undefined term, ordinarily continuing for life. A bishop, however, may be changed from effective to noneffective relation by the General Conference. He is empowered to ordain deacons and elders, consecrate bishops, preside in Annual and General Conferences, form the districts according to his judgment, fix the appointments of the preachers, and, in association with other pastors, execute the laws of the Church. A bishop is constituted by the election of the General Conference and the laying on of the hands of three bishops, or at least of one bishop and two elders (Discipline, 1908, ¶¶ 192–194). See *Orders*.

Bishop's Cabinet.—A council composed of the district superintendents of the Conference over which the bishop is presiding, with whom he may advise especially in matters pertaining to Conference appointments. The Cabinet is a customary expedient but without constitutional recognition. The itinerant system involves three things: That the minister shall relinquish the right to choose his field of labor; that the con-

gregation shall relinquish the right to choose its minister; and, lastly, that these relinquished rights shall be invested in a third party who shall act for the others in the adjustment of appointments, which third party is the bishop.

Bishop, Missionary.—A superintendent in a specific missionary field, to which field his episcopal jurisdiction is limited.

Bishop's (Episcopal) Residence.—The official residence of each effective bishop, designated quadrennially by the General Conference Standing Committee on Episcopacy, subject to approval of the General Conference. These residences are distributed among the chief cities of the United States and foreign countries.

Bishop's Semiannual Meeting.—The Board of Bishops meets twice in each year, usually in the months of April and November, at such place as may be agreed upon. The chief business of these conferences is to make assignment of bishops to meet and preside over the Annual Conferences throughout the world; in other words, arrange their itinerary. There are spring and fall Conferences. A bishop's jurisdiction over a Conference dates from the time of his assignment to it until his successor is appointed, which is done at a subsequent meeting (Discipline, 1908, p. 467).

Bonded.—All persons, either in an Annual or in the General Conference, holding trust funds shall give bonds in a good and sufficient sum (Discipline, 1908, ¶ 443).

Board of Control.—The governing and managing body of the Epworth League, composed of one member from each General Conference district, plus one at large if the number be odd, ministers and laymen in equal number, and one bishop, who shall be general president; along with the editor of the Epworth Herald and the general

secretary as advisory members; and it shall meet at least four times in each quadrennium (Discipline, 1908, ¶ 445, § 5, and p. 437).

Book Committee.—Is composed of fifteen members, one from each General Conference district, chosen for a term of eight years, with a local committee of five members from New York and vicinity, and five members from Cincinnati and vicinity; to have general supervision of the publishing interests of the Church; fix the salaries of the bishops, publishing agents, and of all official editors not otherwise provided for; elect a book editor, fix the place for holding the sessions of the General Conference when authorized to do so, provide for the expenses of the same, and perform numerous other duties (Discipline, 1908, ¶ 355, and p. 431).

Book Concern.—The word "concern," meaning a business enterprise, company, or establishment, was combined with the word "book," and originally adopted in the year 1789, as the name of the book business or publishing house of the Methodist Episcopal Church, which at the first was established in Philadelphia on a borrowed capital of $600; removed to New York in 1804, with a branch house in Cincinnati established in 1820. The Book Concern has had a phenomenal growth, and, with its two branches and numerous Depositories, constitutes one of the largest publishing institutions of its kind in the world.

Book Depositories.—Of these there are six in number, located respectively at Boston, Pittsburg, Detroit, Chicago, Kansas City (Missouri), and San Francisco, where are kept on sale supplies of the publications of the Church, furnished by the publishing agents at New York and at Cincinnati.

Book Editor.—Is elected by the Book Committee, to whom is given editorial supervision of all manu-

scripts and all other publications bought or otherwise procured which shall bear the imprint of the Methodist Book Concern or its publishing agents, with office at New York and Cincinnati. He is also editor of tracts (Discipline, 1908, ¶ 346).

Book Steward.—The name given to John Dickins, the first publishing agent of the Church in America, who was placed in charge of the Book Concern in Philadelphia, Pennsylvania, in 1789, and from whom was borrowed the money with which the business was started.

Brotherhood.—See *Methodist Brotherhood.*

Boundaries.—The boundaries of the several Annual Conferences are determined by the General Conference largely through a Committee on Boundaries, of its own appointment, over which one of the bishops shall preside. The committee's report is to be acted upon by the General Conference immediately, and without debate (Discipline, 1908, ¶ 450).

Bureau of Cities.—With a view of more effectually promoting city evangelization, the Board of Home Missions and Church Extension is authorized and encouraged to organize a society known as the Bureau of Cities, to be directed and administered by the board in harmony with other departments (Discipline, 1908, ¶ 395, § 1; ¶ 404, § 2).

Call to Preach.—Men moved by the Holy Ghost to preach the gospel, attested and supported by internal and external evidences. It is heart conviction, "the urge of God." From the very first, Methodism has affirmed the necessity of a direct divine call to the gospel ministry.

Camp Meetings.—Tent meetings held in groves for a week or more with numerous daily services, the worshipers enjoying the benefits and blessings

of protracted devotion, often attended with remarkable manifestations of divine power, resulting in many conversions.

Catholic.—The word "catholic" early came into use among Christians to differentiate the orthodox Church from the national Jewish Church, and from various sects and heresies. As the word is taken to mean "general," or "universal," it must include all believers in Christ of all denominations. The phrase in the Apostles' Creed, "the holy catholic Church," is often, though improperly, understood to refer to the Roman Catholic Church; but as the word means "universal," it cannot properly apply to the papal Church or to any other single denomination to the exclusion of other believers in Christ.

Character, Passage of.—In the early Methodist Conferences held in England the character of each preacher was inquired into, complaints heard, and difficulties disposed of—a practice ever since observed. At the session of an Annual Conference, before the district superintendent or other member of Conference makes his report, the question is asked by the presiding bishop, "Is there anything against him?" If no objection is made, his character is passed and his report received. If complaint is lodged, the hearing of his report is postponed and his case properly referred for investigation.

Charges against a Member, Grounds for.—These are: Immoral conduct, defamation of character, lying, dishonesty; buying, selling, or using intoxicating liquors as a beverage, or in any way helping or encouraging traffic therein; taking such diversions as cannot be used in the name of the Lord Jesus; indulging sinful words and tempers; causing dissension; habitually neglecting the means of grace; dishonest insolvency and fraud;

or for any crime expressly forbidden in the Word of God sufficient to exclude a person from the kingdom of grace and glory (Discipline, 1908, ¶¶ 256–268).

Charges against a Minister, Grounds for.—These are: Indulging in improper tempers, words, or actions; contracting debts he is unable to pay, or acting dishonestly; holding religious services within the bounds of a mission, circuit, or station when requested not to do so by the preacher in charge; disseminating doctrines contrary to the Articles of Religion and other doctrinal standards of the Church; declining or ceasing to do the work to which he has been officially appointed; for inefficiency; engaging in secular business; immorality or crime expressly forbidden in the Word of God sufficient to exclude a person from the kingdom of grace and glory. An Annual Conference has power to hear, try, reprove, rebuke, suspend, deprive of ministerial office, expel, or acquit (Discipline, 1908, ¶¶ 80 and 234).

Chartered Fund.—A permanent fund established by the General Conference of 1796, and was created by the gifts of the people in that day, in the interests of distressed effective preachers, superannuated preachers, and widows and orphans of preachers. The fund, which does not now exceed $50,000, is administered by a Board of Trustees, whose office is in Philadelphia, Pennsylvania. Only the interest on the money invested can be used, and this is equally divided annually among the several Annual Conferences, amounting, in the last several years, to $22 for each Conference.

Charters.—Are acts of Legislature, whereby various bodies are incorporated, constituting them bodies corporate, conferring upon them the legal rights to hold property; and in which acts the

duties and privileges belonging to such incorporated bodies are fully specified. The Discipline directs that Boards of Trustees and Annual Conferences shall become bodies corporate, wherever practicable, under the laws of the States or Territories within whose bounds they are located. The Boards of Foreign Missions and Education are incorporated according to the laws of the State of New York; the Board of Home Missions and Church Extension, incorporated according to the laws of the State of Pennsylvania; Boards of Sunday Schools and Conference Claimants, according to the laws of the State of Illinois; Board of Managers of Freedmen's Aid Society and Board of Trustees of the Methodist Episcopal Church, according to the laws of the State of Ohio.

Children's Day.—The second Sunday in June, or such other Sunday as may be more convenient, has been officially set apart to be known as Children's Day, when exercises of a suitable character may be conducted in each school, with a view to promoting the intellectual and spiritual welfare of members and friends of the Sunday school, at which time an offering is made as part of the service, in the interest of the Sunday School Children's Fund, to be devoted to educational purposes (Discipline, 1908, ¶ 414, § 2).

Children's Fund.—A fund made up almost entirely of collections lifted in the Sunday schools and congregations on Children's Day. It is administered by the Board of Education in aid of worthy and needy young persons coming from the Sunday schools, seeking, in our denominational schools, an education to fit them for ministerial, missionary, or educational work in the Church. Each Annual Conference is entitled to participate in the distribution of this fund, where the annual collection has been lifted, when

students come therefrom properly recommended. The aid given is in the nature of a loan.

Christian Advocate.—The name given to eight religious weekly newspapers, published under General Conference authority; the oldest of them being the New York publication, which made its appearance in the year 1826. The editor of each of these official Advocates is elected quadrennially by the General Conference.

Christian Advocate, California.—Published at San Francisco, California.

Christian Advocate, Central.—Published at Kansas City, Missouri.

Christian Advocate, Northwestern.—Published at Chicago, Illinois.

Christian Advocate, Pacific.—Published at Portland, Oregon.

Christian Advocate, Pittsburg.—Published at Pittsburg, Pennsylvania.

Christian Advocate, Southwestern.—Published at New Orleans, Louisiana.

Christian Advocate, Western.—Published at Cincinnati, Ohio.

Christliche Apologete.—A German religious weekly newspaper, published at Cincinnati, Ohio, for the benefit of the German Methodist population.

Christian Republic.—A monthly paper published in Philadelphia, Pennsylvania, by and in the interest of the Board of Home Missions and Church Extension.

Christian Student.—The name of a quarterly publication issued by the Board of Education from the New York office.

Church Extension Society.—The work of this society is the expansion of the Church into unoccupied territory of our country, by assisting in the erection of church buildings in the more needy and destitute parts of it. Specially inviting fields

of operations have been found in the southern and western sections. The aid given is by donation and loan. Thousands of churches have been erected so assisted. It was organized by the General Conference of 1864. In 1872 the name was changed to "Board of Church Extension." The work of the society has been carried on by a board, general committee, and corresponding secretaries. On January 1, 1907, the board was conjoined with Home Missions, and its work is now being done by the Board of Home Missions and Church Extension (which see). This union was effected by the General Conference Commission on Consolidation.

Church Music.—Is a part of divine worship in which all the worshipers should unite; hence it is important that due attention be given to the cultivation of sacred music. Hymns suitable for the occasion should be selected, and tunes should be suited to the sentiment, while the singing should be animated, and formality avoided as far as possible (Discipline, 1908, ¶ 72).

Church Music, Committee on.—Such a committee shall be appointed annually by the Quarterly Conference for each charge, if desired by the pastor, consisting of three or more persons, of which the pastor shall be chairman, which, coöperating with him, shall regulate all matters relating to this part of divine worship. The committee, however, shall in every respect be subject to Quarterly Conference control (Discipline, 1908, ¶ 72, § 4).

Church Records.—Are such records as are kept of the membership, of the proceedings of the leaders and stewards' meeting, official board, Sunday School Board, Board of Trustees, and Quarterly Conference.

Church Records, Committee on.—Is appointed by the Quarterly Conference, whose duty it is to

examine the church records statedly, and report to the Quarterly Conference, stating whether or not in its judgment they are properly kept.

Circuit.—Is composed of two or more preaching places, constituting a pastoral charge.

Circuit Rider.—A Methodist preacher on horseback going from one appointment to another on his circuit of large dimensions and many preaching places, to which he has been officially assigned. In early Methodism this was the almost universal mode of travel. Thrown across the saddle was a pair of large pockets made of leather, called "saddle pockets," containing Bibles, hymn books, Disciplines, and other books and periodicals, to be sold and for the minister's use, along with articles of clothing, so constituting library and wardrobe. Much of his reading and sermon-making was done in the saddle. His was pioneer gospel missionary work, which prepared the way for smaller circuits, and stations with capacious church edifices and large congregations of worshipers.

City Evangelization.—City evangelization is to be encouraged and directed by the Board of Home Missions and Church Extension, especially among foreign-speaking peoples. The board is to organize Bureaus of Cities, and "to encourage with resources and influence the well-established organizations for city evangelization, and to promote similar organiations so far as practicable in all cities of the United States" (Discipline, 1908, ¶ 395, §§ 1 and 2).

City Evangelization Union, National.—This Union is composed of representatives of all local bureaus and unions in all cities of the United States working for city evangelization and church extension under direction of the Methodist Episcopal Church. The purpose of the National Union is to promote the efficiency of all local bureaus and unions, bringing them into closer fraternal relations; and

it "shall work in coöperation with the Board of Home Missions and Church Extension" (Discipline, 1908, ¶ 404).

Class Leader.—He is appointed by the preacher in charge, and is to conduct meetings for prayer, self-examination, and testimony, among members of the church, to whom he may give such advices, counsel, and encouragement from time to time as the individual cases may seem to require. He is a subpastor.

Class Meetings.—They originated with Mr. Wesley, who formed into societies those who came to him for religious instruction. They were afterward called classes, over whom was placed a leader whose duty it was to see at least once a week each of the dozen persons placed under his care, in order to inquire after their soul's welfare and give such advices as occasion required. The class meeting has ever been a powerful stimulus to the spiritual lives of its attendants.

Collect.—A short prayer forming part of the ritual used for the sacrament of the Lord's Supper, the burial of the dead, ordination of deacons and elders, and for the consecration of bishops, in the recital of which the congregation joins with the minister officiating.

Commissions.—Committees composed of a bishop or bishops, ministers and laymen, appointed by the General Conference or by the bishops authorized to do so by the General Conference, to perform certain duties of a specific and usually of a preliminary character. Commissions were appointed by the General Conference of 1908 on the federation of certain named Methodist bodies; on Federation of Colored Methodist Churches; on Ecumenical Conference; on Evangelism; on Judicial Procedure; and on Ministerial Support, this latter was authorized to be appointed by the

bishops. From each of these commissions a report of proceedings is to be made to the next General Conference (Discipline, 1908, Appendix, ¶¶ 23, 51, 53, 54, 57).

Commissioner.—An elder appointed by a bishop to take the evidence in case of a member of an Annual Conference on trial; to make a record of the proceedings and evidence, and lay the same before the Conference; upon which evidence, and such other as may be admitted, the case may be determined by the Conference in full session (Discipline, 1908, ¶ 242, § 2).

Committees, Quarterly Conference.—(Find each Quarterly Conference committee treated under its proper heading and in its relative grouping.)

Conference.—The term seems to have been first applied to a meeting held by six preachers in the Foundry, London, which began June 25, 1744, and continued in session five days, which meeting Mr. Wesley named "The Conference," a term ever since employed by Methodist bodies throughout the world.

Conference, Annual.—Is composed of not less than twenty-five effective preachers, with those on trial, presided over by a bishop, or by a member of the Conference appointed by the bishop; or, when no such appointment has been made, by an elder elected by the Conference, in the absence of a bishop, who (with the aid of the district superintendents, or otherwise) stations the preachers; annual reports are presented by district superintendents, pastors, boards, and committees; deacons and elders are elected and ordained, and much other Conference business transacted. There are now one hundred and thirty-three Annual Conferences, of which one hundred and fourteen are domestic and nineteen foreign, with twelve Mission Conferences, in the world, and many Missions not

yet organized into Conferences, belonging to the Methodist Episcopal Church.

Conference Bar.—The designated space on the floor of building in which a Conference holds its sessions set apart or reserved for use of its members during business sessions is known as the Bar of the Conference.

Conference, Christmas.—This Conference, so known, was held at Baltimore, Maryland, December 24, 1784, and continued in session until the second of January following; and is celebrated as the Conference at which the Methodist Episcopal Church was formally organized. At that time there were 83 ministers and 14,986 members. For a more complete history of the organization see article on *Methodist Episcopal Church*.

Conference Claimants.—They are the superannuated preachers, their wives, widows, and children under sixteen years of age, and such supernumerary preachers as, by vote of the Annual Conference, are made Conference claimants (Discipline, 1908, ¶ 46, § 6; ¶¶ 176, 177).

Conference Claimants, General Conference Board of.—This board was created at the General Conference of 1908, and is composed of seven ministers and seven laymen, with the addition of one bishop and corresponding secretary, who are elected for a term of four years, but may be reëlected by the General Conference. The work of this board is to increase the revenues for the benefit of Conference claimants by building up a connectional fund in their interest. The office of the board is in Chicago, Illinois (Discipline, 1908, ¶¶ 423–427).

Conferences, Colored.—There are nineteen African, or colored, Conferences within the United States, belonging to the Methodist Episcopal Church. Their names, which indicate their location, are Atlanta, Central Alabama, Central Missouri, Delaware,

East Tennessee, Florida, Lexington, Lincoln, Little Rock, Louisiana, Mississippi, North Carolina, Savannah, South Carolina, Tennessee, Texas, Upper Mississippi, Washington, West Texas. In addition to these, in Africa are the Liberia Annual Conference, and East Central Africa and West Central Africa Mission Conferences.

Conference, District.—A District Conference is composed of the preachers—traveling and local—exhorters, district stewards within the district, together with one Sunday school superintendent, one president of an Epworth League chapter, one president of the Methodist Brotherhood, one president of a Ladies' Aid Society, and one class leader from each pastoral charge in the district. This Conference may meet once or twice in each year, and shall be presided over by a bishop if present, and in the absence of a bishop the district superintendent; and if neither be present, one selected by vote of Conference shall preside, when business of a routine character may be transacted, according to provisions of the Discipline. A record of the proceedings shall be kept, a copy of which shall be sent to the ensuing Annual Conference (Discipline, 1908, ¶ 91).

Conference Districts, General.—There are fifteen General Conference districts at this time, into which the one hundred and thirty-three Annual Conferences are distributed. The chief purpose of these grand district divisions is administrative, that in making up the membership of the various General Conference boards and committees the whole Church, geographically, may secure some proper representation.

Conference, Ecumenical.—A World Conference of Methodist bodies, fraternal and advisory, composed of five hundred delegates, three hundred selected from the western and two hundred se-

lected from the eastern section. The session of 1911 is to be held on the American continent.

Conference, General.—This Conference has, under the limitations of the Constitution, supreme legislative, judicial, and executive powers. Its membership is composed of ministerial and lay delegates in equal number, chosen from the Annual and Lay Electoral Conferences on the basis of Conference membership, and now approximates eight hundred. It meets once in four years, and at the place chosen by the preceding General Conference or by the commission appointed by the preceding General Conference, beginning its sessions on the first Wednesday in the month of May, and continuing in session about four weeks. (Note.—If proposed constitutional change is made, the time will be "first secular day" in the month of May, instead of first Wednesday.)

Conference, General, Standing Committees.—These are on Episcopacy, Judiciary, Itinerancy, Boundaries, Revision, Temporal Economy, State of the Church, Temperance and Prohibition, Book Concern, Foreign Missions, Home Missions and Church Extension, Education, Freedmen, Sunday Schools, Conference Claimants, Epworth League, and Deaconess Work. Through these committees is practically done much of the work of the General Conference.

Conference, Inter-Church, on Federation.—The General Conference of 1908 heartily approved of the establishment of a Federal Council of the Churches of Christ in America, in order to bring the Christian bodies of America into harmonious service for Christ in the world (Discipline, 1908, Appendix, ¶ 56).

Conference, Judicial.—A Court of Appeals, made up of not less than eleven nor more than fifteen Triers of Appeals, chosen from three nearby Annual

Conferences, presided over by a bishop, to which a convicted member of an Annual Conference may appeal his case for review. A Judicial Conference, though differently formed, may also try an accused bishop (Discipline, 1908, ¶¶ 273–276).

Conference, Lay Electoral.—Is composed of laymen, one from each pastoral charge, chosen by the lay members of the charge, elected by ballot, to assemble at the seat of the Annual Conference on the Friday of the session next preceding the General Conference, for the purpose of electing delegates and reserves to the General Conference and voting on proposed constitutional changes (Discipline, 1908, ¶ 39).

Conference, Mission.—A Mission Conference is constituted by the General Conference, and may exercise the powers of an Annual Conference, subject to the approval of the presiding bishop, share in the profits of the Book Concern, but is not represented in the General Conference by delegates, nor can its members vote on constitutional changes (Discipline, 1908, ¶ 90).

Conference Relations, Committee on.—A standing committee of an Annual Conference, before which may appear a candidate for admission on trial, and into full membership, that he may give satisfactory evidence of fitness for the work of the ministry, and with which (if not with the secretary of the Conference) may be deposited written statements, first, that he is not in debt so as to be embarrassed in the work of the ministry; and, second, that he will wholly abstain from the use of tobacco. The case of a member of Conference may also be referred to this committee to be inquired into and reported back to the Conference. Ministers from other Churches proposing to come to this Church and ministry shall also appear before the Committee on Conference Relations,

and deposit similar statements. The appointment of this committee is optional with the Conference (Discipline, 1908, ¶ 148).

Conference, Quarterly.—Is composed of all the traveling preachers belonging to the charge, local preachers, exhorters, stewards, and class leaders, together with trustees of church and parsonage property, the first superintendents of the Sunday schools, the presidents of the Epworth League chapters, the superintendents of the Junior Leagues, the presidents of the chapters of the Methodist Brotherhood, the presidents of the Ladies' Aid Societies, and deaconesses employed within the charge; provided, these are members of the Church, and approved by the Quarterly Conference for membership therein. It is called together by the district superintendent four times in the Conference year (the second and third Quarterly Conferences, however, may be combined in one or omitted entirely), for the purpose of receiving reports, electing local church boards, fixing the salary of pastor, and for the transaction of such other business of a local character as comes within its province (Discipline, 1908, ¶ 98).

Conference Year.—The current Conference year has its commencement at the close of the Conference, when the appointments are announced, and terminates at the close of the next session following (Bishop Waugh).

Confession of Faith.—This term is applied by many ecclesiastical bodies to the articles of their religious belief, arranged in systematic order. The Twenty-five Articles and the General Rules constitute what might be termed the Confession of Faith in the Methodist Episcopal Church.

Congregational Meeting.—A meeting of the members of the Church, usually of both sexes, and not under twenty-one years of age, for the performance

of official duties. This meeting is not a distinctive feature of the Methodist Episcopal Church, but in some States held in conformity with legal requirements of charter, for the purpose, for example, of electing a board of trustees for the local church, and the discharge of such other duties as may come within the province of charter.

Consecration.—By "consecration" is meant the setting apart and dedicating, by appropriate ceremony, persons or things to sacred use or office. Bishops and deaconesses are consecrated, and the bread and wine for the sacrament of the Lord's Supper.

Consolidation of Charges.—A bishop may, when he judges it necessary, unite two or more pastoral charges for Quarterly Conference purposes, without affecting their separate financial interests or pastoral relations (Discipline, 1908, ¶ 198).

Consolidation of Churches.—The bishops have full power under the law and usages of the Methodist Episcopal Church to consolidate churches and appoint one pastor for the united congregation (Discipline, 1908, Appendix, ¶ 44; General Conference Journal, 1900, p. 422).

Constitution.—The new Constitution as adopted by the General Conference of 1900, and approved by three fourths of the members of the Annual Conferences in 1901, recognizes the Articles of Religion, General Rules, and Articles of Organization and Government as the fundamental law or Constitution of the Methodist Episcopal Church (Discipline, 1908, Preamble, p. 23).

Conversion.—The act of turning or of being turned from a sinful state or course to the love and service of God; a spiritual change brought about under the awakening influence of the Holy Spirit, leading to repentance of sin and the exercise of faith in Jesus Christ as a personal Saviour,

resulting in regeneration or a change of heart. Such a change is called conversion.

Conviction.—The operation of the Holy Spirit upon the soul of an unsaved person, whereby he is convinced of sin and awakened to a sense of guilt. Conviction is neither repentance nor conversion, but must precede such experiences and should lead thereunto.

Corner Stone Laying.—A service consisting of prayer, hymns, Scripture lessons, address or sermon, with offering; after which is deposited in the stone a tin or copper box, containing a copy of the Bible, Methodist Hymnal, Discipline, Church periodicals, names of pastor, trustees, building committee, with such other articles as may be agreed upon. The stone containing the box is then placed in permanent position by the officiating minister, assisted by the builder, and the service closes with the benediction. The present form of service for laying the corner stone of a church was provided by the General Conference of 1864.

Corporation.—In the Methodist Episcopal Church a corporation is a person or persons recognized and authorized by the State as a body to hold property for the use of the Church, and to be used according to acts of incorporation; whether these be boards of trustees of the local church, or boards of managers of the great benevolent and educational organizations of the Church. Different legal forms and processes of incorporation prevail in different States in the Union.

Corresponding Secretaries.—The chief executive officers of the various benevolent boards and societies of the Church, elected by the General Conference, working under direction of and in coöperation with the boards of managers and general committees of these organizations.

Courses of Study.—For license to preach, for local preachers, and for orders as local preachers, for reception on trial in an Annual Conference, the Conference course extending through four years, and for deaconesses, are prescribed by the bishops, and are outlined in Appendix to the Discipline.

Cradle Roll.—The name given to a department in the Sunday school. This department has a superintendent who calls upon parents of an infant or young child, and by their permission enrolls it as a member of the school. Record of birth is made and a birthday card or remembrance of some kind is usually forwarded on anniversaries of the same, and when three years old is admitted to the "Beginners' Department," and so is kept in touch with the school from infancy, forming the connecting link between the home and the Sunday school, and the stepping-stone thereto.

Credentials.—A preacher's credentials are his parchments—his ordination papers.

Custodian of Deeds.—The custodian of deeds is the person appointed by the Quarterly Conference to have charge of deeds and all other legal documents affecting church property of the charge.

Deacon.—The first of two ministerial orders. A person is constituted a deacon by Annual Conference election and the laying on of the hands of a bishop, after ordination vows have been taken and all other Disciplinary requirements met by the candidate.

Deaconess.—A woman, unmarried, past twenty-three years of age, having completed the prescribed Course of Study, and two years probationary service; being in good health and recommended by the Conference Deaconess Board; who re-

ceives consecration as a deaconess according to the Order of Service prescribed by the Discipline, and usually at the hand of a bishop during the session of an Annual Conference. Her work is charitable, benevolent, and evangelistic. The vows of consecration do not bind for life (Discipline, 1908, ¶ 219).

Deaconess Board, General.—This board is composed of eleven members, two of whom shall be general superintendents, to be named by the Board of Bishops; the other nine are elected by the General Conference quadrennially, on nomination of the bishops, and shall hold office until their successors are elected. The board shall have general supervision of all deaconess work throughout the Church, and shall approve general rules for the government of Deaconess Homes and other deaconess institutions, and also rules for the government of all deaconesses, however employed (Discipline, 1908, ¶ 214).

Deaconess Board, Conference.—Is composed of nine members, at least three of whom shall be women, appointed by the Conference, having authority to license deaconesses, transfer deaconesses on recommendation of local boards or governing bodies of deaconess institutions, and it shall encourage the establishment and support of deaconess institutions within the Conference, and have general supervision of deaconess institutions and work within the Conference under General Board, and make an annual report to the Annual Conference and General Board of work being done (Discipline, 1908, ¶ 218).

Deaconess Garb.—A distinctive garb is to be worn by deaconesses, the same to be adopted by the General Deaconess Board, and secured by legal enactment, for their designation and as a protection to themselves and their office. No

other person is authorized by the Church to wear a distinctive garb.

Deaconess Institutions.—Since Disciplinary provision was made for this kind of Christian work by the General Conference of 1888, deaconess institutions, varied and numerous, have been established, both in the homeland and in foreign countries. They are operated under supervision of Deaconess Boards and the Woman's Home Missionary Society, and are known as Bible, evangelistic, and nurse-training schools, Deaconess Homes, missionary training schools, hospitals, sanitariums, old people's homes, orphanages, boys' and girls' schools, rest homes, homes for invalid children, etc. Untold good is being accomplished by these institutions and the multitude of Christian workers connected therewith.

Debt.—A debt is an obligation, financial or otherwise. For contracting debt he is unable to discharge a member of an Annual Conference may be brought to trial, and if it be found that he has behaved dishonestly, or contracted debts without a probability of paying them, he may be deposed from the ministry and expelled from the Church.

Dedication.—Setting apart by solemn and appropriate services, for the worship of Almighty God, the building erected for such purpose. The form of service to be used for dedication of a church is found in ¶ 472 of Discipline of 1908.

Deeds.—These are instruments of writing by which legal title to property is secured. Deeds to church property are made to boards of trustees and their successors in office, to hold in trust for the use of the ministry and membership of the Methodist Episcopal Church, according to provisions of Discipline.

Delegate.—A minister or layman chosen by Annual or Lay Electoral Conference, as the repre-

sentative to the General Conference. To him is delegated authority to represent and act for his constituents in matters of church legislation, either with or without instruction.

Deportment at Conference.—This refers to proprieties of conduct, which should comport with the occasion. Deportment at such gatherings has been considered of sufficient importance to call forth some instructions from the Church regarding it. Hence ministers and laymen are admonished by authority of the Church, while attending the sessions of Conference, to consider themselves as being in the immediate presence of God, and, therefore, to conduct themselves with proper decorum.

Depravity.—A theological term employed to express the vitiated moral character of man after the sin of Adam; in that he forfeited the pure and holy character in which he was originally created, and is now very far removed from original righteousness; is naturally inclined to evil, and is without power within himself to regain what has been lost, or to do anything really good and acceptable to God. "Depravity is total in the sense that it includes every member of the race," but the moral sense in the individual man has not been so wholly destroyed as to render him irresponsible for his conduct and incapable of obedience to God and the acceptance of the means provided whereby he may regain in Christ what has been lost in Adam.

Discipline, Book of.—The name of a small book which contains the Constitution, that is, Articles of Religion, General Rules, and Articles of Organization and Government; legislative enactments for the government and direction of all administrative church boards, general and local; for all Conferences, societies, institutions, and executive officers; along with Conference boundaries, the Ritual,

Order of Worship, the rights and privileges of ministers and lay members, with rules for their conduct; and by which book the trial of a minister or member may be conducted, and all difficulties and disputes adjusted where the polity of the Church is involved.

Dissension.—An expressed difference of opinion causing contention, strife, and discord. Any member of the Church who speaks against the doctrines, discipline, methods, and usages of the Methodist Episcopal Church in a way likely to produce strife or division is guilty of this offense. Such a person is to be admonished by his pastor, and if he persist in such pernicious practice, he is to be brought to trial and expelled.

District Superintendent.—An elder[1] appointed by a bishop to supervise the work of an Annual Conference district. His appointment is made for one year, but he may be reappointed to the same district annually for six consecutive years. In Missions and Mission Conferences he may be appointed for a longer period. His work is to travel through his district, ordinarily four times during the year; preach, counsel, advise, preside in District and Quarterly Conferences, fill vacancies, investigate complaints against ministers, and enforce the Discipline under limitations. To the Annual Conference he is each year to make a full report of the work done, and the condition of the work on his district.

Divorce.—"No divorce, except for adultery, shall be regarded by the Church as lawful; and no minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to the innocent party

[1] The General Conference of 1904 (see Journal, page 520) said, "A preacher on trial could be appointed presiding elder."

to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage" (Discipline, 1908, ¶ 67).

Doctrines.—The doctrines as held by all Methodists have been so admirably expressed by Bishop John H. Vincent, in a series of ten articles, and in such condensed form, that they are here given in full as a definition to this subject: "1. I believe that all men are sinners. 2. I believe that God the Father loves all men and hates all sin. 3. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him. 4. I believe the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and believe on the Lord Jesus Christ. 5. I believe that all who repent of their sins and believe on the Lord Jesus Christ receive the forgiveness of sins. This is justification. 6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. This is regeneration. 7. I believe that all who are made new creatures in Christ Jesus are adopted as the children of God. This is adoption. 8. I believe that all who are accepted as the children of God receive the inward assurance of the Holy Spirit to that fact. This is the witness of the Spirit. 9. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. This is entire sanctification. 10. I believe that all who persevere to the end, and only those, shall be saved in heaven forever" (New International Encyclopedia, vol. xiii, p. 383).

Doxology.—A hymn, psalm, or prayer, sung or spoken in praise to God. The *Gloria Patri*, beginning, "Glory be to the Father, and to the Son, and to the Holy Ghost," is a minor doxology. The

Gloria in Excelsis, beginning, "Glory be to God on high," is a major doxology, and is used, either to be sung or spoken, in concluding the sacrament of the Lord's Supper. Long-meter and other doxologies are to be sung in concluding public worship. In the earlier Books of Discipline this direction was given: "Let a doxology be sung at the conclusion of each service, and the apostolic benediction be invariably used in dismissing the congregation." In the present Order of Worship full authority and direction for the use of a doxology and the apostolic benediction (2 Cor. 13. 14) is given for concluding the public service.

Education.—The spirit of Methodism had its birth in a college—among the students at Oxford. John Wesley was a broadly educated, a matured Christian scholar. The Methodist Episcopal Church has from the beginning stood for Christian schools, and for the higher education, especially of those who would enter its ministry. Under its ownership and patronage are now many schools of all grades situated in different parts of the United States and in foreign countries, with multitudes of students crowding their halls. While candidates for the ministry are not of necessity required, by the General Conference, to be college graduates, yet all such are encouraged by it to seek the best possible educational equipment for the work. The ministry of the Methodist Episcopal Church is coming more and more to be an educated ministry.

Education, Board of.—The Board of Education of the Methodist Episcopal Church was organized in 1868 for the promotion of the educational work of the Church, and especially for the purpose of assisting needy and meritorious young men preparing for the ministry and for missionary work. The financial aid so given, being in the nature of a loan on easy terms of payment, comes from collec-

tions lifted from congregations throughout the Church, and from Sunday schools on Children's Day, and from other sources, contributed for the cause of education and to be administered by the board. The board consists of thirty-six members: three bishops, fifteen other ministers, and eighteen laymen; in addition, a corresponding secretary. Office in New York city.

Educational Institutions Classified.—Those under the patronage of the Methodist Episcopal Church are classified as primary schools, secondary schools, colleges, universities, and schools of theology.

Educational Interests, Local.—Each Annual Conference, where conditions are favorable, and the needs of the people require it, may have under its supervision one or more secondary schools—academies, seminaries, or collegiate institutes. The Conference may aid such institutions financially, and needy students therein preparing to work under the supervision of the Church (Discipline, 1908, ¶ 411, §§ 3–5).

Education, Quarterly Conference Committee.—This committee shall aid the pastor in stimulating interest in higher education among the youth of the charge, by distributing catalogues and other literature from the various educational institutions of the Church; and shall seek to increase attendance at the same. The committee shall consist of the pastor, who is chairman, and not less than three nor more than seven other persons (Discipline, 1908, ¶ 413).

Elder.—The second of two ministerial orders, the other being deacon. An elder is constituted by Annual Conference election and the laying on of the hands of a bishop and some of the elders present, after ordination vows have been taken and all other Disciplinary requirements met by the candidate. Complete ordination.

Enabling Acts.—Provisions of the General Conference which make possible the organization of Annual or Mission Conferences, as specified in the Book of Discipline, during the interim of the General Conference, by meeting all required conditions (Discipline, 1908, ¶¶ 457, 458).

Episcopacy.—See *Bishops*.

Episcopal.—A form of church government in which superintendents or bishops oversee or rule. In the Methodist Episcopal Church the functions and powers of the episcopacy are prescribed and directed by the General Conference, to which body bishops are amenable. In the matter of stationing the preachers the episcopacy is invested with full power.

Episcopal Address.—A statement made to each General Conference by the Board of Bishops. In it is presented a summary of work done and advancement made by the Church during the preceding quadrennium. Growth in membership is noted, and progress along benevolent and educational lines, along with suggestions for Disciplinary changes, and legislation, in their opinion, necessary for the Church's advancement. In many respects this address resembles the address or message of the President to Congress or of governors to State Legislatures.

Episcopal Fund.—A fund provided for the support of the bishops, and comes under the head of and is included in ministerial support. It is created by each pastoral charge, throughout the entire connection, raising and contributing a definite sum for this specific purpose.

Epworth.—The name of a small town situated in Lincolnshire, England. In the rectory of this town were born and carefully reared by their mother, Mrs. Susannah Wesley, John and Charles Wesley, who, under God, were the founders of Methodism.

Epworth Herald.—The organ of the Epworth League. It is a twenty-four-page weekly, published at Chicago, Illinois.

Epworth League.—The young people's society of the Church, which has as its chief object the promotion of intelligent and vital piety among the young members and friends of the Church, and their training in works of mercy and help. Its motto is, "Look Up, Lift Up." The Epworth League was organized in Cleveland, Ohio, May 15, 1889; since then local Chapters, Senior and Junior, have been organized in nearly every congregation throughout the denomination. Its general management is invested in a Board of Control, consisting of a bishop, as president, and one member from each General Conference district, with corresponding secretary and editor of Epworth Herald as advisory members. General office is in Chicago, Illinois.

Estimating Pastor's Salary, Committee on.—Is elected by the Quarterly Conference of each charge, consisting of three or more members of the Church, who shall, after conferring with the minister or ministers stationed among them, make an estimate of the amount necessary to furnish a comfortable support to each, considering his family; which estimate shall be subject to Quarterly Conference action (Discipline, 1908, ¶ 307).

Estimating for Conference Claimants, Committee on.—The Committee on Estimating Pastor's Salary is also this committee, and by it shall be estimated the amount necessary to provide a comfortable support for each Conference claimant related to the pastoral charge; which estimate must be approved by the Quarterly Conference and sent to the secretary of the Annual Conference for the information of the Board of Conference Stewards (Discipline, 1908, ¶ 315, § 1).

Eucharist.—A feast of joy and thanksgiving. The term was early applied to the sacrament of the Lord's Supper, and so named because our Lord, in the institution of it, gave thanks.

Evangelist, Conference.—A member of an Annual Conference who receives his appointment from a bishop as Conference evangelist, which appointment, however, can only be made by request of two thirds of the members of an Annual Conference, and so voting. He is, being so appointed, to do evangelistic work within his own Conference on charges where invited by pastors, or in neglected territory within a district when invited by a superintendent. No pastor shall engage an evangelist not so appointed without the written consent of his district superintendent (Discipline, 1908, ¶¶ 174, 194, §§ 3, 4).

Evangelistic Commission.—This commission, as authorized by the General Conference of 1908, is composed of five bishops and an advisory board of twenty-five members, whose duty is to "promote evangelism in the Methodist Episcopal Church. It shall utilize and develop, not supplant, the regular evangelistic forces within the Church, and shall foster the highest evangelistic ideals and wisest methods, so as to reach all fields and classes to which the Church has an evangelistic mission."

Examiners, Board of.—The Annual Conference Board of Examiners is appointed by the presiding bishop, and is composed of not less than eight nor more than twenty members, to be selected from among those ministers who have special qualification for the work. All candidates for admission on trial, all undergraduates in an Annual Conference, and all local preachers pursuing a course of study with a view to ordination, are referred to this board. Examinations are usually held at the seat of the Conference on the day preceding the open-

ing session, but midyear and other examinations may be held during the year (Discipline, 1908, Appendix, pp. 490, 491).

Exhorter.—A lay member who, by recommendation of his class or leaders and stewards' meeting, is given license signed by his pastor, which authorizes him to hold meetings for prayer and exhortation, under direction of the pastor, the said license being annually renewed by the fourth Quarterly Conference, after passage of his character, the renewal being signed by the president thereof.

Experience.—A term used to denote the religious condition through which a Christian passes, and naturally connects itself with conviction, conversion, and growth in grace. When one speaks of these spiritual conditions in meetings for testimony and elsewhere he is said to tell his experience.

Fall of Man.—A phrase used to express an act of disobedience toward God by our first parents. In the record of that act is involved the command, temptation, disobedience, and expulsion from paradise. In the depravity of human nature is seen the effects of the fall, in evidence in child life and adult life in all parts of the world, in the tendency to evil and the practice of it. To redeem and restore human nature a Saviour has been given in the person of the Son of God.

Family Worship.—By family worship is commonly meant the performance of acts of devotion, such as the reading of the Scriptures and the offering of prayer at stated times in the home by the assembled family, the head of the household or some other person leading. The duty of such religious practice is not only set forth in the General Rules of the Church, and implied in the Scriptures, but is believed to inhere in the very nature and constitution of the family.

Fasting, or Abstinence.—By this rule of the Church is believed to be meant abstaining from food for spiritual benefit to such extent as may conduce to spirituality of life and be not injurious or detrimental to health, strength, and labor.

Federation Commission.—This commission, appointed by the Board of Bishops by authority of the General Conference, has instructions to invite the Evangelical Association, the United Brethren, and such other branches of Methodism as are believed to be sympathetic, to confer through similar commissions concerning federation or organic union as in the judgment of said Churches, respectively, may be most desirable, and report to the General Conference of 1912. Furthermore, the Methodist Episcopal Church most cordially invites the Methodist Protestant Church to unite with the Methodist Episcopal Church for the conservation of spiritual energy and the increase of efficiency (Discipline, 1908, Appendix, ¶¶ 53, 55).

Financial Plan.—The official board may direct that the stewards and trustees shall annually submit to it the amount needed for support and current expenses of the church, which combined amounts it shall apportion among members and attendants as far as practicable; and should such combined financial system be adopted, the board shall elect a treasurer for the common fund. Such action shall make void provision of Discipline, under support of ministers, as relates to the financial duties of the stewards elsewhere set forth in the Discipline. Where a combined plan is not adopted, then the stewards shall adopt a financial plan by which every member and attendant, as far as possible, shall have the opportunity of regularly contributing each month, not grudgingly or of necessity, the sum pledged (Discipline, 1908, ¶¶ 103, 297–300).

Foreign Missions, General Board.—(See *Missionary Society.*) The Board of Foreign Missions came into existence as successor to the Missionary Society, so far as relates to foreign work, on January 1, 1907. The objects of the board are religious and philanthropic, designed to diffuse more generally the blessings of Christianity by establishing missions and educational institutions in foreign countries and providing for their support. Auxiliary to the General Board are the Annual and District Conference Boards and the Quarterly Conference Committee. The Board of Managers is composed of the bishops, missionary bishops, ex officio; thirty-two traveling ministers and thirty-two laymen, elected by the General Conference. Office of board at 150 Fifth Avenue, New York.

Foreign Missions, General Committee.—This committee determines the fields to be occupied as foreign missions, makes estimates of the amounts needed to sustain the work, and makes appropriations for the work, limiting the same to the total income for the preceding year. It meets in the month of November in each year, and reports its proceedings to the General Conference, to which body it is amenable. The committee is composed of general superintendents, missionary bishops, corresponding secretary and first assistant, recording secretary, treasurer and assistant, two representatives—one lay and one ministerial from each General Conference district—and as many representatives from the Board of Managers as there are General Conference districts (Discipline, 1908, ¶¶ 373, 374).

Foreign Missions, Conference Board.—The purpose of this board is to enhance the cause of foreign missions within the Conference. Through its president report is made to the Annual Conference of

work done at its annual meeting and during the year. It shall also have charge of the Conference Anniversary of the Board of Foreign Missions, devoting an entire evening to the same. It is made up of district superintendents, district missionary secretaries, district Epworth League presidents, ex officio, one Sunday school superintendent, and one lay member from each district, to be elected by the Annual Conference on nomination of the district superintendents; and by same nominations the Conference shall elect the officers of the board from among its members (Discipline, 1908, ¶ 383).

Foreign Missions, District Board.—This board shall meet at the call of the president, at least once in each year; it shall aid the pastors in presenting the cause of foreign missions within the district and arrange convention work. It is composed of the members from the District on Conference Board. The district superintendent shall be president, and the district missionary secretary shall be its secretary (Discipline, 1908, ¶ 384).

Foreign Missions, District Secretary.—To this office a member of an Annual Conference is appointed, on nomination of the district superintendent, to serve without salary, whose duty it shall be to assist the district superintendent in carrying on the interests of foreign missions on the district by correspondence, the distribution of missionary literature in each charge, in the distinctive work of the Young People's Department, and by otherwise coöperating with the General Board at New York (Discipline, 1908, ¶ 385).

Foreign Missions, Quarterly Conference Committee.—It shall aid the pastor in disseminating missionary information, in preparing for the annual Foreign Missionary Day in the congregation, and in making a thorough canvass of the members of

the churches and congregations in the interest of this cause. It shall consist of five or more persons, including one Sunday school superintendent and one Epworth League president, with the pastor as chairman (Discipline, 1908, ¶ 386).

Formulated Complaints.—Charges or allegations formally presented at a session of the Quarterly Conference against the official misconduct of a member thereof. For moral misconduct an official member shall be dealt with the same as a private member of the Church, he being answerable to the same tribunal.

Freedmen's Aid Society.—Was organized in Cincinnati, Ohio, in the year 1866, and sanctioned by the General Conference of 1868. It had for its purpose "the mental and moral elevation of the freedmen and others in the South"; was very successful in the establishment of schools and supplying Christian teachers. In the year 1888 the name was changed by the General Conference to "Freedmen's Aid and Southern Education Society," which made provision for the Christian education of both colored and white people in the same territory. At the General Conference of 1908 the name was changed back to "Freedmen's Aid Society," and has for its work "the establishment and maintenance of institutions for Christian education among the colored people of the Southern States and elsewhere"; hence its operations are now confined wholly to the colored people. The Courses of Study to be furnished "shall include such literary, professional, biblical, and industrial training as will tend to develop the highest Christian character." The Society has, under the new order, twenty-four schools all among the colored people, with nearly nine thousand students. The twenty-two other schools under former management, in which there are nearly four thousand

students,[1] have been transferred to the Board of Education for the use of white people.

Freedmen's Aid Society, Board of Managers.—Is composed of three bishops, twelve ministers, and twelve laymen, elected quadrennially by the General Conference. It is invested with "such powers and prerogatives as are needed to conduct the work of the Society," in coöperation with the General Committee. General office in Cincinnati, Ohio (Discipline, 1908, ¶ 429).

Freedmen's Aid Society, General Committee.—It shall be the duty of this committee to meet annually in the month of November, to receive and consider the annual report of the Board of Managers, to designate what institutions shall receive aid for the ensuing year and the amount of help to be given, to determine the total amount to be expended in support of schools and for expenses, to fix the apportionments to the Annual Conferences to be raised for use of board, and to counsel and direct the board in the general administration of its affairs. The committee is composed of the bishops, corresponding secretaries, treasurer, and recording secretary of the Board of Managers, who shall be ex officio secretary of the General Committee, two representatives of each General Conference district elected by the General Conference to the General Committee on Foreign Missions, and an equal number of representatives to be selected by the Board of Managers from its own body (Discipline, 1908, ¶ 431).

Freedmen's Aid Society, Quarterly Conference Committee.—Appointed by the fourth Quarterly Conference of each charge, consisting of from

[1] During the years 1907-8 the work of the Society was carried on by the Board of Education, Freedmen's Aid, and Sunday Schools, as consolidated by a Commission on Consolidation appointed by the General Conference.

three to nine members, with the pastor as chairman; whose duty it shall be to aid in carrying into effect provisions of Discipline for support of this cause, so that the amount asked for from each charge each year may be secured.

General Superintendents.—See *Bishops*.

Government, Church.—The government of the Methodist Episcopal Church is by its constitution, under the divisions of Articles of Religion, General Rules, and Articles of Organization and Government. The several boards, pastoral charges, Quarterly Conferences, Annual Conferences, and the General Conference are the administrative and legislative bodies of the Church, acting under constitutional authority.

Government, Civil.—So far as respects civil affairs, the Methodist Episcopal Church believes it the duty of Christians, and especially of Christian ministers, to be subject to the supreme authority of the country where they may at the time reside, and to use all laudable means to enjoin obedience to the powers that be (Discipline, 1908, footnote, p. 31).

Grace.—May be defined to express the favor of God to man, as seen in the unmerited blessings bestowed upon him, the protection given, and more particularly as seen in the free gift of his Son for man's salvation from sin and death. The word also applies to a divine influence exerted within the human heart by the Holy Spirit, intended to bring conviction, leading to regeneration and entire sanctification. This grace while freely offered to all is not irresistible, hence may be accepted or rejected by the individual. To accept means life, to reject means death.

Haus und Herd.—A German monthly magazine, published in Cincinnati, Ohio, in the interest of young and old.

Heresy.—An expressed doctrinal view out of harmony with the established tenets of a religious system; hence a bishop or other Methodist minister teaching doctrines not agreeing with the Articles of Religion and other recognized standards, as held by the Methodist Episcopal Church, is guilty of heresy. For such offense he may be expelled, be he minister or layman.

Historical Society.—Each Annual Conference is requested by the General Conference to organize a society to be known by this name, whose business it shall be to collect historical facts, documents, relics, and reminiscences which may be of historical value, and provide a depository for such accumulation.

Holy Club.—The name given to a college club at Oxford, England, organized by Charles Wesley among the students of that institution, of which his brother John, and about a dozen others, were members. They were banded together for the study of the Greek New Testament and other ancient classics; for the purpose of doing systematic religious work in the prisons and among the sick of the community; and personally to conform to rigid religious rules and practices, economizing the very moments of time for the performances of such duties, all to the glory of God. Hence it was that they came to be called "Holy Club" and "Methodists" by the other students.

Holy Communion.—Another name for the sacrament of the Lord's Supper.

Home Department.—A department of the Sunday school with a superintendent and visitors, under the supervision of the main school, which aims to extend the benefits of the school to all persons who for any reason cannot attend the regular sessions. Among these are aged, invalids,

deaf, blind, nurses, physicians, policemen, soldiers, sailors, railroad and street car men, telegraphers, telephoners, messenger boys, hotel clerks and other employees, drug clerks, fire department men, commercial travelers, mothers, servants, and many others. Supplies from the publishing house are furnished, with record and offering envelope, by the visitor quarterly to each member who has promised to devote at least one half hour each week to the study of the lesson for the week.

Home Missions and Church Extension, Board of.—This board came into active service January 1, 1907, and is the direct successor to the Missionary Society (so far as home missionary work was done by that Society) and to the Church Extension Society. Its work is the prosecution of missionary and church extension operations in the United States, Territories, and insular possessions, except the Philippine Islands, and is subject to General Conference control. The board is composed of thirty-two ministers and thirty-five laymen, including the officers. The office of the board is in Philadelphia, Pennsylvania. (See Missionary Society, and Church Extension Society.) This combination was made by the General Conference Commission on Consolidation (Discipline, 1908, ¶ 393).

Home Missions and Church Extension, General Committee.—This committee meets annually in the month of November; makes apportionments to Annual and Mission Conferences and Missions; fixes the amounts to be appropriated for home missions and church extension in each Annual and Mission Conference and Mission for the year following; provides for the contingent fund of home missions, and an emergency fund for church extension purposes; and shall make a careful study of and provide for all fields coming under its

supervision. It shall also have authority to counsel and direct the board in the legal administration of trusts committed to its care, and make changes in the membership of the board. For composition of this committee, and further work, see Discipline, 1908, ¶¶ 391, 392.

Home Missions and Church Extension, Conference Board.—Is auxiliary to the General Board at Philadelphia, and under its direction has charge of the interests of home missions and church extension within the Conference. It shall distribute the apportionments among the districts and pastoral charges, as laid upon the Conference. It shall submit to each Annual Conference a report of its transactions for the year preceding. The board is composed of an equal number of ministers and laymen, elected by the Conference on nomination of the presiding bishop; the district superintendents shall be ex officio members, who shall be a committee to distribute home mission funds at the disposal of the Conference, subject to approval of presiding bishop and Conference (Discipline, 1908, ¶ 396).

Home Missions and Church Extension, Quarterly Conference Committee.—The purpose and work of this committee is to aid the pastor in carrying into effect the provisions of the Discipline and the plans of the General Board, for the support of this cause, and, if possible, secure a contribution from each member of the church and congregation for home missions and church extension work (Discipline, 1908, ¶¶ 400, 401).

Hospitals, Quarterly Conference Committee on.—In the absence of official instructions it is safe to assume that it shall be the duty of this committee to take special interest in the hospitals of the Church, aiding them in all proper ways by encouraging the sending from each pastoral charge

donations in money and provisions for their support, and also in directing to these institutions those who may have need of hospital treatment.

Incorporation.—A legally constituted body for the transaction of business. The several Annual Conferences are instructed by the Church to become bodies corporate, wherever practical, under the authority of the laws of the States and Territories within whose bounds they are located.

Insolvency.—A financial condition which renders a person unable to meet the claims of his creditors. Such condition may result from accident, or misfortune, or from the employment of dishonest methods. When a member of the Methodist Episcopal Church comes into such financial state as the result of fraudulent or dishonest practices, and his guilt established, he is to be expelled from the Church.

Itinerancy.—A rotary system which has obtained in this Church from its earliest history, by which ministers are transferred from one charge to another by episcopal authority. A distinctive feature of Methodism. See *Bishop's Cabinet.*

Itinerant.—One who makes his "rounds" on a circuit, or travels from one charge to another, having no fixed or permanent abode. This applies to bishops, district superintendents, and to all pastors, all being itinerants.

Journal.—The name given to the official record kept of the regular proceedings of an Annual Conference, which is to be prepared in harmony with certain specified rules and requirements, as set forth in the Appendix to the Discipline. Copies of all such Journals, for the quadrennial period, are to be sent the General Conference for examination by the Committee on Itinerancy. This is also the name given to the record kept of the regular proceedings of the General Conference.

The early Conference records kept both in England and America were invariably called "Minutes," a term still used interchangeably with "Journal."

Justification.—"Is that act of God's free grace, by which he absolves a sinner from guilt and punishment, and accepts him as righteous on account of the atonement of Christ." New Testament justification, briefly stated, is the pardon of sin.

Ladies' Aid Society.—An organization among the women for the promotion of the social and financial interests of the Church, the president of which is elected by the Society and confirmed by the Quarterly Conference, and, if she be a member of the Church, may be approved as a member of the Quarterly Conference, to which it shall be her duty to make an annual report of the work of the Society.

Laying on of Hands.—A ceremony practiced by nearly all Christian Churches in connection with consecration and ordination services. It belonged to both the Old and New Testament times. In the Methodist Episcopal Church a bishop is consecrated by the laying on of the hands upon his head of three bishops, or at least one bishop and two elders; an elder is ordained by the imposition of the hands of a bishop and some of the elders; a deacon is ordained by the imposition of the hands of a bishop.

Laymen.—The term applies to and includes all members of the Church, whether men or women, who are not bishops or members of an Annual Conference.

Laymen's Association.—An organization among the laymen of an Annual Conference, which meets at the seat of the Conference annually, composed of delegates selected from pastoral charges in manner prescribed by the Association. Its purpose is the advancement of the local Conference,

and general interests of the denomination, by seeking to enlist all laymen in its activities.

Lay Delegates.—Are laymen, men or women, chosen by the Lay Electoral Conferences, to sit in the General Conference in equal number with ministerial delegates (since and including the year 1900), sharing with them like privileges in deliberating and in voting. Also persons, men or women, constituting the Lay Electoral Conference, which meets quadrennially at the seat of the Annual Conference to elect lay delegates to the General Conference, and to transact other business belonging thereto. (The eligibility of women as lay delegates is recognized in new Constitution, adopted 1900.)

Leaders and Stewards' Meeting.—As the name indicates, is made up of the class leaders and stewards, with whom the preacher in charge may advise in regard to sick, needy, or disorderly members, recommend probationers for membership, and transact other prescribed business.

License.—Authority officially given to a person to exhort, preach, and do deaconess work.

Licensing Women.—Women can be licensed in the Methodist Episcopal Church to do deaconess work only, as the Church gives no authority for the licensing of women to exhort or preach.

Liturgy.—A form of service prescribed for public worship; especially for the celebration of the sacraments. See *Ritual*.

Local Preacher.—A layman authorized by District or Quarterly Conference to perform certain ministerial functions. He may have a pastoral charge as supply under the district superintendent, and he may be admitted on trial in an Annual Conference. (All preachers on trial in an Annual Conference are, for purposes of ordination, as for amenability, considered as local preachers; and if

a preacher on trial is discontinued, he shall be a member of the Quarterly Conference of the charge where he at the time resides.) See Discipline, 1908, ¶¶ 203–209.

Local Union.—A city organization for the promotion of the work of the Church. In cities where there are three or more pastoral charges a Local Union is to be formed with board of managers, to do mission, Sunday school, kindergarten, industrial school, social, evangelistic, and church extension work.

Locate.—A term, when applied to a Methodist minister, which means that by vote of his Annual Conference he ceases to perform ministerial functions in the traveling connection. His location may be by volition on his part, sanctioned by the Conference, or by compulsion on the part of the Conference; when by compulsion, he has the right of appeal to a Judicial Conference (Discipline, 1908, ¶ 160).

Location, Church.—To prevent the erection of church edifices on improper sites a Board of Church Location and Erection shall be appointed by the Conference for each district, composed of an equal number of ministers and laymen, of from two to five each, to whom the question of location may be referred when it becomes necessary or expedient. The decision of the board is final, unless overruled by the Annual Conference (Discipline, 1908, ¶ 82).

Love Feast.—A simple meal, or feast of love, so named from the ancient agapæ, kept by the early Christians, which, after being long neglected, was revived by Mr. Wesley, and is observed now by the Church as in the beginning, largely as a preparation for the sacrament of the Lord's Supper. See *Agape*.

Maladministration.—In the Methodist Episcopal

Church this is corrupt, negligent, partisan, or prejudicial administration, for which a preacher is answerable to his Conference. Errors of judgment do not come under this head (Discipline, 1908, ¶ 241).

Membership, How Constituted.—Church membership is constituted by a person becoming first enrolled as a probationer, afterward recommended for full membership by the official board or the leaders and stewards' meeting, and approved by the pastor, having been baptized, and, on examination, given satisfactory assurances both of the correctness of his faith and of his willingness to observe and keep the rules of the Church, and admitted according to prescribed form. This is the usual method by which membership in the Methodist Episcopal Church is secured. A member in good and regular standing of another orthodox evangelical church may be admitted to membership by answering satisfactorily the usual inquiries, or by certificate of church membership.

Membership, How Terminated.—Membership in the Methodist Episcopal Church may be terminated by withdrawal, expulsion, or death.

Membership, Transferred.—A member in good and regular standing in the Methodist Episcopal Church, removing from one charge to another, is entitled to a letter of transfer, which shall be sent by the pastor dismissing to the pastor receiving such member. Letters or certificates are not supposed to be issued direct to members so transferring.

Membership, Record of.—The preacher in charge shall keep an accurate record of all probationers and members received and dismissed, withdrawn, expelled, removed without letter, and deceased.

Memoir.—A biographical sketch; ordinarily of a person recently deceased, as of the deceased min-

isters, whose memoirs are read in the Conference memorial service and afterward published in Conference Journals.

Memorial.—A formulated petition or protest, in which is set forth a summary of facts in support of or against certain legislation. To memorialize the General Conference or other legislative body means the presentation in proper form of petition or protest.

Methodism.—The title given to a religious movement developed under the leadership of John Wesley in England, beginning in the year 1739, and spreading rapidly over England, Ireland, Wales, Germany, and America, resulting in a revival of evangelical Christianity, which was probably the most important ecclesiastical movement since the days of the Luther Reformation. The appellation of "Methodist," given to members of a university club at Oxford, of which the Wesleys were leading spirits, by the other students because of their exact and methodical manner of doing things, was destined to become the permanent name of the Church organizations growing out of this movement. John Wesley, the chief founder of Methodism, was born at Epworth, England, June 17, 1703; died March 2, 1791, in the eighty-eighth year of his age and sixty-fifth of his ministry. He was the son of the Rev. Samuel Wesley, of the Episcopal Church, and Mrs. Susannah Wesley, his wife, she being the daughter of Dr. Samuel Annesley, a prominent nonconformist minister. Mrs. Wesley was by birth, education, and natural endowments well fitted to train the founder of the denomination, and she is appropriately spoken of in history as "the mother of Methodism."

Methodist, A.—"A Methodist is one who has the love of God shed abroad in his heart by the Holy

Spirit given unto him; one who loves the Lord his God with all his heart, soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. He keeps God's commandments from the least to the greatest, . . . and follows not the customs of the world. He cannot join in any diversion that has the least tendency to vice. He does good unto all men; unto neighbors, strangers, friends, and enemies. These are the marks of a true Methodist" (Mr. Wesley's definition abridged).

Methodist Episcopal Church.—Was organized at the Christmas Conference held in Lovely Lane Chapel, Baltimore, Maryland, from December 24, 1784, to January 2, 1785, with 83 ministers and 14,986 members. For the purpose of settling an organization on the western continent Mr. Wesley ordained Thomas Coke, giving him episcopal powers under the name of superintendent, and sent him to America to ordain Francis Asbury a joint superintendent, which was done at the Christmas gathering, Mr. Asbury being ordained, first, deacon, then elder, or presbyter, and later was consecrated superintendent, or bishop, in which services Bishop Coke was assisted by presbyters sent with him from England for the purpose. Mr. Wesley also furnished Thomas Coke with a printed liturgy—Articles of Religion, a Sunday Service, and a collection of hymns. The adoption of these provisions thus made by Mr. Wesley, with some additions by the Conference, is what is called the organization of the Methodist Episcopal Church.

Methodist Bodies, Other.—Some of the other Methodist bodies are: African Methodist Episcopal, African Methodist Episcopal Zion, Congrega-

tional Methodist, Colored Methodist Episcopal, Free Methodist Church, Independent Methodist Churches, Methodist Episcopal Church, South; Methodist Church in Australia, Methodist Church in Canada, Methodist Church of Japan, Methodist Protestant Church, Primitive Methodist Church, Wesleyan Methodist Church, with yet others, making sixteen in all, with a combined membership of nearly ten millions, the Methodist Episcopal having more than three million communicants, and being the largest Protestant denomination in the world.

Methodist Advocate and Journal.—A weekly paper published at Athens, Tennessee.

Methodist Brotherhood.—A men's organization which has for its aim the mutual improvement of its members by religious, social, literary, and physical culture, the promotion of the spirit and practice of Christian brotherhood, the increase of fraternal interest among men, and the development of activity in all that relates to social, civic, and industrial betterment, and the building up of the Church by leading men into its communion and fellowship. Among four committees may these activities be distributed: on Religious Work and Social Service, on Bible and Mission Study, on Fellowship, and on Membership. This Brotherhood was organized at Buffalo, New York, March 11, 1908, by consolidating the Brotherhoods of Saint Paul and Wesley, and was recognized by the General Conference of the same year (Discipline, 1908, ¶ 449).

Methodist Hymnologist.—This applies preëminently to Charles Wesley. While a minister of marked ability, yet as writer of hymns he excelled. Of the several hundred hymns written by him one hundred and twenty are preserved in the Methodist Hymnal now in use.

Methodist Review.—A bimonthly, the successor to the Methodist Magazine, the publication of which began in the year 1818; changed in 1830 to the Methodist Magazine and Quarterly Review, and again in 1841 to the Quarterly Review, and to its present name in 1885. It is the oldest publication of its kind in America. Its articles on theological, biographical, historical, literary, and scientific subjects are well written and beneficial alike to ministers and intelligent laymen. Is published at New York, and its editor is elected by the General Conference every four years.

Methodist Year Book.—This annual, of upward of two hundred and fifty pages, contains a collection of up-to-date statistics, facts, and information of much value about the Methodist Episcopal Church.

Minutes, Conference.—See *Journal.*

Missions, Christian.—These are organizations planted in home and in foreign fields by the Christian Church for the propagation of the gospel and for benevolent and charitable work. They emanate from the example and teaching of Christ. Through them the cause of Christianity is promoted, and the command of Christ, to go into all the world and preach the gospel to every creature, is fulfilled.

Missionary.—Is a person sent out by the Church to unchristianized peoples to make the gospel known or to do educational or charitable work. He is an ambassador of Christ to the unsaved, working under direction of the missionary organizations of the Church in home or in foreign fields.

Missionary Boards.—See *Board of Foreign Missions* and *Board of Home Missions and Church Extension.*

Missionary Collection.—An offering made annually by members and friends of the Church, along with monthly offerings by the Sunday

schools, for the support of the missionary work under the care of the Church. While liberal offerings are made to other benevolent organizations, yet upon this collection the Methodist Episcopal Church lays special emphasis.

Missionary Rule.—A rule which provides for the election and ordination to the office of deacon: "Those preachers on trial who shall be appointed by a bishop to a foreign mission, or to a remote field in any Conference, or to a church in a foreign country outside of a Mission or Conference, or to a chaplaincy in the army or navy, in a prison or reformatory, sanitary or charitable institution; *provided*, that the bishop and a majority of the district superintendents recommend such election" (Discipline, 1908, ¶ 167, § 4).

Missionary Sermon, Conference.—Prior to the General Conference of 1908 a sermon so known was preached during the sessions of each Annual Conference by a member of the body. For this purpose the presiding bishop appointed a member of the Conference, with alternate, for the next annual session. The above-named General Conference having, however, made no provision for the Conference missionary sermon it is no longer a Disciplinary requirement.

Missionary Society.—The Missionary Society of the Methodist Episcopal Church was organized in the city of New York in the year 1819. From that time until the end of the year 1906 the missionary work of the Church, both home and foreign (except that done by the women's societies), was carried on under direction of this Society. In the eighty-seven years of its existence nearly forty-four millions of dollars was received and administered by it in organizing and developing Missions and Mission Conferences in Liberia, East and West Africa, Japan, Norway, Sweden, China,

Italy, Bombay, Bengal, Burma, Malaysia, Korea, Bulgaria, Denmark, Finland, Switzerland, Germany, Philippine Islands, France, Mexico, and in South America, besides the work organized and supported by it in the United States, Territories, and insular possessions. On January 1, 1907, this Society was succeeded by the Board of Foreign Missions, for the foreign work, and the Board of Home Missions and Church Extension, for the home work. See these *Boards*.

Mourner's Bench.—A seat or altar at which a penitent sinner, mourning for his sins, may present himself and make his confession, with grief, godly sorrow, and penitential tears; seeking, in the name of Jesus, the forgiveness of sins and reconciliation to God.

Neglect of Means of Grace.—A member neglects the means of grace when he is habitually absent from the public worship of God, the Supper of the Lord, the social services, or when he omits family and private prayer and the reading of the Scriptures. Such neglect may end in his falling from grace, and in the forfeiture of his membership (Discipline, 1908, ¶ 104).

Negotiating Appointments.—This has reference to the matter of arranging appointments between a minister and congregation, by direct communication, in advance of Conference session. Such procedure is contrary to the spirit of the itinerancy and harmful to the polity of the Church, and is to be discouraged by bishops, pastors, and congregations (Discipline, 1908, Appendix, ¶ 46).

Nonpastoral or Detached Positions.—Positions outside the regular pastorate to which a bishop may appoint a member of an Annual Conference; such as district superintendent, college president, professor, student, evangelist, secretary, field agent, publishing agent, editor, endowment sec-

retary, to hospital, chaplaincy, superintendent of mission, to temperance work, benevolent institution, Deaconess Home, and other positions. About thirteen per cent of ordained Methodist ministers are serving the Church in detached positions under episcopal appointment.

Official Board.—An official board is organized by the Quarterly Conference of a charge, to continue during its pleasure, and is composed of all the members of the Quarterly Conference of a circuit or station, and may discharge such duties as the Quarterly Conference may direct, including those of the leaders and stewards' meeting (Discipline, 1908, ¶ 103).

Order of Public Worship.—A form of worship adopted by the General Conference, and set forth in the Book of Discipline and Methodist Hymnal, to be uniformly used in congregational worship.

Order, Rules of.—See *Rules of Order*.

Orders, Ministerial.—There are two ministerial orders: the one, deacon; the other, elder, or presbyter. The ecclesiastical title "bishop," as is generally conceded, denotes high ministerial office and not a distinct order; to this high office an elder is consecrated, as first among equals and differing from an elder only in official functions.

Ordination.—An act of setting apart in solemn service for the office and work of the ministry as deacon or elder in the Church of Christ. In this service there is the laying on the head of the candidate the hands of a bishop, or of a bishop and elders.

Ordination Vows.—Solemn declarations of belief, on the part of the candidate, in a personal call by the Holy Ghost to engage in the work of the ministry; of belief in all the canonical Scriptures of the Old and New Testament, and that they contain all the doctrines required for eternal salvation

through faith in Christ; along with a solemn promise to read and expound the same; to instruct the youth, visit the sick, poor, and impotent; to diligently strive to fashion his life according to the doctrines of Christ, and to be an example to the flock of Christ; and to reverently obey his chief ministers, submitting to their godly judgment. All these declarations and promises are made prior to his ordination to the order of deacon or elder (Discipline, 1908, ¶¶ 468, 469).

Parsonage.—The official residence of the parson, or preacher in charge, and is usually provided by the congregation.

Parsonage and Furniture, Committee on.—This committee is appointed by the Quarterly Conference for the purpose of building or renting, and furnishing, at least with heavy furniture, a parsonage in each charge, for the use of its married pastor and his family.

Pastor.—An undershepherd, whose duty it is to care for and feed the flock of Christ. As such he is to visit the sick, and from house to house instruct the children, seek the straying and the lost, that they may be gathered into the fold. As preacher in charge, to whom is given the spiritual oversight of a congregation, his work is both ministerial and pastoral.

Pastoral Charge.—A local society, circuit, or station placed in official charge of a minister.

Pastoral Fidelity.—Faithfulness on the part of a pastor in caring for and instructing those committed to his care, both publicly and from house to house. He is to reprove, rebuke, exhort, with all long-suffering, taking heed to himself and to all the flock. He is to lead believers into richer experience, and have a deep solicitude for the salvation of the lost, over whom he is to weep, with entreaties to be saved. Fidelity requires that he

subordinate all to the one work of saving souls—a pastor's chief work and greatest joy (Discipline, 1908, ¶¶ 138–146).

Pastoral Term.—The length of time a pastorate may continue. Prior to 1804 there was no limit, but at the General Conference of that year the term was limited to two years; in 1864, to three years; in 1888, to five years; and in 1900 the limit was removed entirely, so that now, as before, the appointment is made for a year, or from Conference to Conference, but there may be a reappointment from year to year indefinitely to the same charge.

Perfection, Christian.—The term "Christian perfection" is employed by Methodists to express a state of grace implying purity of heart. Mr. Wesley defines it to be the "loving God with all the heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love." In Scripture this state is spoken of as holiness, sanctification, purity, perfect love, fullness of God, of Christ, and of the Holy Ghost.

Policy.—The plan, manner, and method employed by the Church in its operations.

Polity.—The permanent form or mode of government inherent in the structure of the Constitution of the Church. See *Constitution.*

Prayer, Kneeling in.—The custom of kneeling in time of prayer is as old as the denomination. In class meeting, prayer meeting, and in the more public worship the scriptural attitude of kneeling in prayer prevails. In the Order of Worship as printed in the Discipline and Methodist Hymnal the worshipers are instructed to conform to this order.

Prayer Meeting.—A service of much importance,

for prayer, singing, reading the Scriptures, instruction, and exhortation, in which the laity, both men and women, along with ministers, participate; usually led by the pastor of the church. This service, like the class meeting, is a peculiarity of Methodism, having originated in the Thursday night service conducted by Mr. Wesley for those who were "convinced of sin and earnestly groaning for redemption." It is also an historic fact that Methodism had its birth in this John Wesley Thursday night service. The social prayer service among the laity soon followed, resulting in the well-established midweek prayer meeting as conducted in nearly all evangelical denominations at the present time.

Prayer, Private.—Secret or secluded devotion. Mr. Wesley wrote "Private Prayer" in the General Rules of the Church. It is to be practiced by members of the societies, not only as a means of grace but as an evidence of sincerity, and that they are indeed working out their own salvation.

Preacher, Effective.—The term is applied to a member of an Annual Conference who is not a supernumerary nor superannuate, receiving his appointment from a bishop.

Preacher in Charge.—The minister in charge of a circuit or station. He may be a member of an Annual Conference—Effective, Supernumerary, or Superannuate—or a preacher on trial, or a local preacher, who does the work and cares for the varied interests of a charge.

Preacher, Traveling.—A traveling preacher, strictly and technically speaking, is one who is a member of an Annual Conference in full connection, an elder, having graduated in his Conference studies, and doing the work of an effective minister. Steps leading to this relation are: A local preacher on trial in an Annual Conference; a traveling dea-

con of the first year; a traveling deacon of the second year.

Preacher on Trial.—A local preacher admitted into an Annual Conference, having been previously recommended by Quarterly or District Conference for the traveling ministry. From the bishop he receives an appointment, and is required to pursue the Conference course of study. During or at the end of the next two years following, if he should find himself disinclined to, unfavorably impressed by, or should he become conscious of a mistaken call to, the gospel ministry, he is at liberty to retire from the work without Conference action. On the other hand, if during this period of two years' trial the Conference should become convinced of a lack of fitness for, or adaptation on his part to, the work of the ministry, or for other sufficient reasons, it may discontinue him. In either case his relation as local preacher may be continued, and his membership held in the Quarterly Conference of the charge where he at the time resides.

Presiding Elder.—The term "presiding elder" was officially recognized by the General Conference of 1792, being the first Conference known by that name, and from that time until the General Conference of 1908 it was an honored, and became a world-wide-known, title among Methodist bodies. The functions of a presiding elder were those of a superintendent, with limited powers. The last-named General Conference changed the title, substituting the term "district superintendent," without change of ministerial functions or jurisdiction. See *District Superintendent*.

Probation.—A term applied to the period of time a candidate for membership is required to serve to be eligible thereto. Prior to 1908 the minimum time so required was six months, since then there is no time limit. The purpose of pro-

bation is that the candidate may have opportunity to study the doctrines, Discipline, and usages of the Church; and that the church may have opportunity to learn the candidate's fitness for membership. When the church is satisfied, and the candidate properly recommended, he is eligible to full membership. The minimum time required of a candidate for membership in an Annual Conference, and of a deaconess for consecration, is two years. The probationary system is employed by the Church as a prudential measure.

Profession of Faith, Joining the Church on.—A person in good standing in any orthodox evangelical church, may, without letter, become a member of the Methodist Episcopal Church by giving satisfactory answers to the usual inquiries—such inquiries as are made of probationers when admitted into full membership, the candidate thereby assenting to the doctrines and approving the rules and usages of the Church. Membership in another church is accepted in such case as equivalent to, or in lieu of, probation.

Pro-rata Rule.—A rule of proportion to be observed in making distribution of funds raised for ministerial support, in which distribution the pastor, district superintendent, Conference claimants, and bishops shall share alike, on the basis of authorized claim or apportionment.

Publishing Agents.—There are four publishing agents, chosen quadrennially by General Conference—ministers or laymen; two for the publishing house at New York, and two for the publishing house at Cincinnati; whose duty it is, under supervision and direction of the Book Committee, to regulate and manage the publications and all other parts of the business of the Book Concern, except that belonging to the editorial departments.

Quadrennium.—A period of four years. The

term is applied to the interval between the sessions of the General Conference.

Quarterly Conference.—See *Conference, Quarterly.*

Ratio of Representation.—Refers to the proportionate number of delegates from the several Annual and Lay Electoral Conferences to the General Conference. Each Annual Conference, since the year 1900, is entitled to one ministerial and one lay delegate thereto for every forty-five members, and for a fraction of two thirds of that number one more of each may be added.

Recognition of Orders.—This is a provision of Discipline by which the credentials of duly accredited ministers coming from other evangelical bodies to the Methodist Episcopal Church may be recognized and accepted, and the person holding them received either as local preacher into a Quarterly Conference, or on trial, or into full membership in an Annual Conference.

Refusal to Do Work Assigned.—"No member of an Annual Conference who declines or ceases to do the work to which he was duly appointed, except in case of sickness, serious disability, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his office, whether deacon or elder, or even be allowed to preach among us; *nevertheless*, the final determination in every such case is with the Annual Conference" (Discipline, 1908, ¶¶ 164, 252).

Regeneration.—The term signifies a new creation, or new birth. A work of the Holy Spirit, by which a change is wrought in the nature of a believing sinner, placing him in a new moral state. Regeneration is nearly related to justification, with this difference, that by the latter is meant something done for us—pardoned, while by the former is meant something done in us—made a new creature. Regeneration is regarded by the

Church as an experience essential to eternal life.

Renewing the Covenant.—A religious practice introduced by Mr. Wesley. It had its beginning on the first Sunday in the year 1755, when Mr. Wesley requested everyone to renew his covenant by making a pledge to God, in which he bound himself to a more faithful service.

Repentance.—In a purely religious sense repentance signifies conviction of sin, accompanied with godly sorrow for, confession of, and a turning away from, sin, and by faith accepting the Lord Jesus as a personal Saviour from sin and its penalties. True repentance is followed by justification and regeneration.

Revival.—"A revival of religion is a gracious work of the Holy Spirit, unto righteousness, in human souls, characterized by unusual intensity and breadth of operation, and commonly limited as to time" (J. O. Peck).

Ritual.—The Ritual is the prescribed form as used in the Order of Public Worship, in administering the sacraments, at funerals, marriages, ordinations, consecrations, corner stone layings, and dedications.

Rules, General.—These Rules were written by Mr. Wesley, and adopted by the Church, for the regulation and government of the moral and religious life and conduct of members and probationers. They cannot be revoked or changed by General Conference, except as indicated in ¶ 47 of Discipline, 1908.

Rules of Order.—These comprise fifty distinct rules adopted for the government of the sessions of the General Conference. They relate to organization, order of business, duties of officers, privileges of members of the body, motions, resolutions, voting, memorials, formation of standing com-

mittees, with miscellaneous rules. They are printed complete in the Discipline (Discipline, 1908, Appendix, ¶ 26).

Rules for Preacher's Conduct.—Twelve distinct rules were prepared by Mr. Wesley for his "helpers," or preachers. They relate to a preacher's use of time, to prudence to be observed by him while in homes of parishioners, to the matter of discouraging evil reports circulated about others, and to his own words—that he speak evil of no one. He is required by these rules to lovingly reprove in others what he sees wrong, to avoid affectation, to be ashamed of sin, to be on time, to spend the time in trying to save souls, and to give attention to all the details of the ministry, having no will of his own but as a son in the gospel. Rigid rules governed members of the "Holy Club" and Mr. Wesley to the end of his life. His followers are taught by his example to live and labor by rule, which characterizes them real Methodists. (See Stevens's History of Methodism, vol. ii, p. 462, and Book of Discipline.)

Rules, Restrictive.—These are rules adopted by the Church prohibiting the General Conference from changing any part or rule of our government so as to do away episcopacy; destroy the plan of our general superintendency; revoke or change the General Rules of the Church; deprive ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor members the right of trial by a committee of members of our Church, nor of an appeal; from appropriating produce of the Book Concern and Chartered Fund to any purpose other than for the benefit of traveling, supernumerary, and superannuated preachers, their wives, widows, and children—without a two-thirds vote of all the Annual and Lay Electoral Conferences, and a

two-thirds vote of the General Conference. The initiative may be taken by the General Conference, or among the several Annual or Lay Electoral Conferences. Articles of Religion, however, cannot be changed by this ordinary constitutional process (Discipline, 1908, ¶ 46).

Sacrament.—A sacrament is a rite ordained of Christ as an outward and visible sign of an inward and spiritual grace. Methodists recognize but two sacraments ordained of Christ our Lord in the gospel; that is, baptism and the Supper of the Lord.

Select Number.—A jury composed of not less than nine nor more than fifteen members of an Annual Conference, appointed by the Conference, presided over by a bishop, or by a chairman whom he as president of the Conference may appoint, to try the case of an accused member of an Annual Conference (Discipline, 1908, ¶ 242, § 3).

Seminary Rule.—A rule which provides for the election and ordination to the office of deacon one who has been a local preacher and student in one of the theological seminaries of the Church for two full years, received on trial, and completed satisfactorily to the Conference the first two years of Conference studies.

Special Advices.—Under this title a chapter in Book of Discipline is devoted to pointing out the evils of intemperance, extravagance in dress, unsuitable marriages, divorce, slavery, and improper amusements, and the attitude of opposition ministers, members, and probationers should take toward these fruitful sources of evil.

Statistics.—Tabulated statements, made up from reports each pastor is required annually to furnish the Annual Conference for his charge, of members and probationers, Sunday school scholars, teachers, and officers, Epworth Leagues and members,

ministerial support, church property, and of the various benevolences. These reports are compiled by the Conference statisticians and published in the Journal, so making a new statistical exhibit each year for each pastoral charge in a Conference.

Stewards, Conference Board.—A board which may consist of both ministers and laymen, to which shall be referred the estimates made by the several Quarterly Conferences for the support of Conference claimants related thereto, with the name of each claimant; and out of funds available for Conference claimants' support shall, with the approval of the Annual Conference, make an equitable allowance to such claimants severally as are in special need (Discipline, 1908, ¶ 315).

Steward, District.—One of the stewards of a pastoral charge, so appointed by the Quarterly Conference, whose duties are to attend the annual meeting of the district stewards, when called together by the district superintendent, for the purpose of estimating the amount necessary to furnish the district superintendent a comfortable support, including house rent and traveling expenses; and apportion the same among the charges of the district; along with claim of bishops and Conference claimants, according to the ability of each charge, as laid upon the district by the Annual Conference (Discipline, 1908, ¶¶ 295, 306).

Stewards, Local Board.—The Board of Stewards of a pastoral charge is composed of not less than three nor more than twenty-one persons, who are members of the church and of solid piety, who know and love Methodist doctrines and Discipline, and of good abilities to transact the temporal business of the church. The business of this board is to provide for ministerial support, relieve and comfort the needy and distressed members, report disorderly and sick members to the pastor, tell

ministers what they think wrong in them, provide the elements for the Supper of the Lord, and encourage all to regular and systematic giving (Discipline, 1908, ¶¶ 292, 300).

Steward, Recording.—Is elected by the Quarterly Conference, being a member of the local board, whose duty it is to keep the records of the Quarterly Conference, and an individual record of pledges and contributions made by each person for pastoral support, and pay the money collected to the ministers authorized to receive the same, under direction of the stewards. The recording steward is also the custodian of all old and filled-up records of the various church boards (Discipline, 1908, ¶¶ 99, 100, § 4, 298, 299).

Sunday School.—A school for moral and religious instruction, with the Bible as text-book, meeting on the Sabbath, under direction of the church and forming part of the regular services thereof. The first Sunday school of which there appears to be record was established by Hannah Ball, a young Methodist, in Wycombe, England, in the year 1769, twelve years earlier than the Sunday school organized by Robert Raikes in Gloucester, England (1781), assisted by the wife of Samuel Bradburn, a celebrated lay Methodist preacher. In the year 1786 such schools were introduced into London by the Rev. Rowland Hill, a Calvinistic Methodist; and into the United States the same year by Francis Asbury, the first bishop of the Methodist Episcopal Church.

Sunday School Books and Other Publications to Be Used, Who Decides.—"It shall be the duty of the pastor, aided by the superintendent and the Committee on Sunday Schools, to decide as to what books and other publications shall be used in the Sunday schools" (Discipline, 1908, ¶ 422).

Sunday Schools, General Board.—This board was

created by the General Conference of 1908 for the purpose of giving general oversight to all the Sunday school interests of the Church, under direction of the General Conference. Its work is to be done under a Board of Managers composed of twenty-seven members, three of whom shall be effective bishops, the other twenty-four ministers and laymen, expert in Sunday school work, with at least one member resident in each General Conference district. A corresponding secretary shall be its chief executive officer. Office of board is in Chicago, Illinois (Discipline, 1908, ¶¶ 416, 417).

Sunday School Literature, Editor of.—"The General Conference shall elect each quadrennium an editor of Sunday school literature. He shall also, in consultation with the publishing agents, the board of managers, and the corresponding secretary, have charge of the department of Sunday school requisites, including books of instruction for Sunday schools." (Discipline, 1908, ¶ 418.) Editorial rooms at 150 Fifth Avenue, New York.

Sunday School, Local Board.—Consists of the pastor, as chairman, the Sunday School Committee appointed by the Quarterly Conference, superintendent, assistant superintendents, secretaries, treasurer, librarian, teachers, assistant teachers when regularly elected, and president of the Sunday School Missionary Society. The board shall elect the officers, fill vacancies, and have the general supervision of the school; and shall be auxiliary to the General Board (Discipline, 1908, ¶ 419).

Sunday School Missionary Society.—Is composed of all the members of the local school, and is auxiliary to the General Missionary Boards. The object of this Society is to promote in all practical ways the interests of the cause of missions within the bounds of the school (Discipline, 1908, p. 484).

Sunday Schools, Quarterly Conference Committee.—This committee shall aid the pastor and officers in procuring suitable teachers; in promoting, by the use of proper methods, attendance of children and adults at school and public worship; and in raising funds to meet the expenses of the school. It shall be composed of the pastor, as chairman, and of not less than three nor more than nine persons, members of the church, for each school, who, by virtue of this position, are also members of the local Sunday School Board (Discipline, 1908, ¶¶ 419, 421).

Superannuated Minister.—A Methodist preacher who by reason of age or other disability is permanently disabled for the active work of the ministry, and by vote of the Annual Conference is given a superannuated relation, usually at his own request. He may be again restored to the effective ranks. Superannuation carries with it claim upon the funds of the Conference.

Supernumerary Minister.—A Methodist preacher temporarily unable to do full work, by reason of impaired health or other equally sufficient cause. This relation is assigned by vote of Conference, and usually at the minister's request; it cannot, however, be continued beyond five consecutive years; during or at the end of that time it is changed back to effective or to superannuation. He has claim upon the funds of the Conference only by vote of its members (Discipline, 1908, ¶ 176).

Supper of the Lord.—A sacrament ordained of Christ our Lord in the gospel, in the celebration of which consecrated bread and wine are partaken of by believers in Jesus, in commemoration of his vicarious and sacrificial death for their redemption.

Supply.—A term ordinarily applied to a local

preacher who, under the appointment usually of a district superintendent, is placed in charge of circuit or station as pastor or assistant. A supernumerary or superannuated minister may also be employed as supply.

Sustentation Fund.—A fund provided in the interests of inadequately paid ministers serving on charges financially feeble. The instructions are as follows: "It shall be the duty of each Annual Conference, whenever practicable, to organize Conference Sustentation Fund Societies to supplement inadequate ministerial support in charges so financially feeble that they are unable to furnish a sufficient support" (Discipline, 1908, ¶ 307, § 3).

Temperance Committee.—In each pastoral charge a Committee on Temperance is appointed by the Quarterly Conference, to coöperate with the pastor in presenting the cause of temperance to each congregation at least once in each year, when a collection is to be taken in aid of the Temperance Society of the Church. It shall also be the duty of the pastor, assisted by the committee, to see that each Sunday school is organized into a society for temperance instruction, and as far as possible have members of the school sign a total abstinence pledge (Discipline, 1908, ¶ 444).

Temperance Society.—A Society authorized by the General Conference with the following Disciplinary expression: "In order to make more effectual the efforts of the Church to create public sentiment and crystallize the same into successful opposition to the organized traffic in intoxicating liquors, the General Conference hereby authorizes the organization of 'The Temperance Society of the Methodist Episcopal Church'" (Discipline, 1908, ¶ 444; Appendix, ¶ 19). See *Constitution.*

Temporal Economy.—This is a department in the Book of Discipline which deals with the

secular and temporal affairs of the Church; such as providing and administering the funds for ministerial support; the building of churches and parsonages, or renting the latter, and providing the necessary expenses so incurred; providing the current expense in maintaining such property; and the holding such property in trust for use of the Church or disposing of same under direction of Discipline. Included in this department also is the work of the Ladies' Aid Society (Discipline, 1908, ¶¶ 291–343).

Tithe.—A tax, or levy of a tenth part, especially when paid in kind, for civil or religious purposes.

Tithing.—Under Jewish dispensation tithing meant dedicating, as the minimum, a tenth part of one's income to the maintenance of temple worship, and to benevolent purposes. Under the head of this duty the Church now teaches that the scriptural doctrine of regular and systematic giving should be practiced by all ministers and laymen, to the end that adequate support be given to all agencies of the Church, in order that the evangelization of the world may be best accomplished. The rule of contributing a tenth of income is practiced by many Methodists.

Tobacco.—A narcotic plant, grown originally in tropical America, but now in many parts of the world. In the Methodist Episcopal Church traveling and local preachers are required to wholly abstain from its use in any form, and to sign certificates of total abstinence from its use before ordination can take place.

Tract Circulation.—The Church recommends that local tract societies be formed for the distribution of tracts and other religious literature; and that at the fourth Quarterly Conference of each year a committee be appointed on tract distribution (Discipline, 1908, ¶¶ 368, 369).

Transfer of a Minister.—The right and power to transfer a preacher from one Conference to another is vested in a bishop. He has the right to transfer an effective preacher from the Conference over which he presides, with or without the minister's desire, into another Conference where another bishop has jurisdiction without at the same time giving him an appointment; but, as he is entitled to an appointment, such transfer should not be made unless adequate provision is made for his protection (Journal General Conference, 1884. Discipline, 1908, Appendix, ¶ 38).

Trial of a Minister.—The trial of an accused minister may be conducted in the open Conference; or through a commissioner appointed by the bishop to take the evidence in the case and lay the same before the Conference, upon which, with such other evidence as may be admitted, the case may be determined; or by a select number appointed by the Conference of not less than nine nor more than fifteen members of an Annual Conference. The accused has the right to choose his counsel, while it is the custom for the Conference to provide counsel for the Church. Only a member of an Annual Conference can act as counsel on either side (Discipline, 1908, ¶¶ 242–244).

Triers of Appeals.—In each Annual Conference five ministers shall be annually appointed by the Conference, who shall be known as Triers of Appeals. They shall be elders, men of experience and sound judgment in the affairs of the Church; these, selected from three neighboring Conferences, shall constitute the jury of a Judicial Conference for trying the appeal of a convicted minister. A District Court of Triers of Appeals may also be constituted for trying the appeal of a convicted member of the Church. Such triers are elected by the Quarterly Conferences—one layman from

each pastoral charge (Discipline, 1908, ¶¶ 273–288).

Trinity.—The Holy Trinity is the threefold personality existing in the Godhead—the Father, the Son, and the Holy Ghost. The doctrine of the Trinity is set forth in the Apostles' Creed and in the Articles of Religion of the Methodist Episcopal Church.

Trust Funds.—Trust funds of the Church are donations, bequests, or grants, made in money or property, placed in charge of or held in trust by the trustees of the Methodist Episcopal Church, or other member or members of the General or Annual Conference, for the benefit of any benevolent object or society of the Church. Such funds are secured by bond given by the holder of trust funds.

Trustees of Annual Conference.—Conference trustees are members of their Annual Conference, chosen in number and for terms of service according to the provisions of a charter or of the Discipline, in each of which specific duties are named. By a charter, secured from County Court or General Assembly of State where the laws of each commonwealth so authorize, the Annual Conference becomes a body corporate in law, and through the trustees acts. Trustees hold all property, real and personal, and administer the same according to directions usually accompanying its transfer to their custody. They hold and distribute all funds assigned them by the Annual Conference under the terms of each trust or of Conference action. Both real estate and moneys from the sale of church property, from bequests, gifts, institutions of the Church, can come under the control of the trustees. Unless particular direction has been given, they invest all money and supervise all property according to their own judgment.

Yet the Annual Conference may refuse to adopt their report, thereby disapproving their administration. The treasurer of the trustees ought always to be bonded (H. L. Jacobs).

Trustees of Chartered Fund.—See *Chartered Fund.*

Trustees, Local Board.—This board is composed of not less than three nor more than nine persons, each being not under twenty-one years of age, two thirds of whom shall be members of the Methodist Episcopal Church, elected annually by the fourth Quarterly Conference, or as the law of the State may prescribe, whose duty it shall be to hold in trust church and parsonage property, under direction of the Discipline, for the use and benefit of the ministry and membership of the Methodist Episcopal Church (Discipline, 1908, ¶¶ 319-328).

Trustees of the Methodist Episcopal Church.—A legally incorporated body composed of twelve persons—six ministers and six laymen—one half of the number elected by each General Conference to serve for a period of eight years, with office in Cincinnati, Ohio. As the legal custodian this board holds in trust for the benefit of the Methodist Episcopal Church any and all donations, bequests, grants, and funds in trust; for the benefit of superannuates, deaconess institutions, orphanages, old people's homes, hospitals, endowment of churches, or for any other benevolent object or new charity. The board is now administering on more than $400,000, in accordance with the directions of the donors and the General Conference. Report of its operations is made to each General Conference (Discipline, 1908, ¶¶ 436, 437).

United Societies.—The name given to the societies or classes formed by Mr. Wesley of those persons who came to him for religious instruction. Later such societies were formed in America under

the labors of Wesleyan converts (Discipline, 1908, ¶¶ 26, 27).

University Senate.—The term is applied to a body of educators, composed of sixteen persons, or one from each General Conference district and one at large, appointed by the bishops, who are actively engaged in the work of education, whose duty it is to determine and revise, at least quadrennially, the minimum equivalents of academic work to be required for promotion to the baccalaureate degrees in the educational institutions of the Church. The Senate was authorized by the General Conference of 1892. At least quadrennially it shall report to the Board of Education its requirements and decisions, and on the basis of these the Board of Education shall, in its official lists and administration, classify the educational institutions of the Church, whatever their legal and self-chosen name may be (Discipline, 1908, ¶ 412).

Usury.—Unlawful interest received or paid on money loaned. When this is practiced in business a rule of the Church is violated.

Veterans' Day.—Otherwise to be known as Conference Claimants' Day, is the Sunday on which the pastor is to present, in the public service, the cause and claim of veteran ministers of the Church, and make an earnest effort to provide for their comfortable support the amount apportioned to the charge for that purpose (Discipline, 1908, ¶ 313).

Visiting.—This is a pastoral requirement, and means that the minister shall visit not only the sick of his charge, but from house to house, for the special purpose of giving religious instruction and encouragement to children and adults. Before a preacher is admitted to full membership in an Annual Conference he is required to answer in

the affirmative the question which is asked him, "Will you visit from house to house?" The Methodist Episcopal Church attaches much importance to this function of its ministry.

Visiting List.—Each pastor is required, at the end of the Conference year, to prepare a visiting list for the use of his successor, in case of a change, the said list to contain the names with the place of residence with street and number, if in cities, of all members of the church, along with a particular account of the charge and a list of subscribers to the Church periodicals.

Voucher.—A voucher is a legal document, written or printed, which records payment or other business transaction. A preacher's vouchers are his official receipts for money paid for church or benevolent purposes.

Watch Meeting.—"A Wesleyan custom. Near the beginning of Methodism the members of that body in Bristol began to meet at night, that they might worship without interruption. Mr. Wesley, knowing that such meetings would soon be misinterpreted, made them public, and for a time held them once a month. Afterward, however, they were observed only on the eve of the new year, which custom prevails to a certain extent to the present time" (McClintock and Strong, vol. xii; Supplement).

Wine for the Sacrament.—The pure unfermented juice of the grape. The instructions of the Church are that the stewards are to provide, or cause to be provided, whenever practicable, unfermented wine for use in the sacrament of the Lord's Supper.

Withdrawal from the Ministry under Charges.—A minister accused of immorality, or against whom charges of immorality have been brought, may be permitted to withdraw from the ministry and

membership of the Church without trial by vote of Conference, but such withdrawal shall be construed as equivalent to expulsion.

Witness of the Spirit.—By the "witness of the Spirit" is meant the Spirit of God directly witnessing to the spirit of man that he is a child of God. Such an experience is accompanied by a clear perception of Jesus as a personal Saviour, with the assurance of sins pardoned, and is preceded by repentance toward God and the exercise of saving faith in our Lord Jesus Christ.

Women, Eligibility of.—Women, as lay members of the Methodist Episcopal Church, are eligible to the office of class leader, steward, Sunday school superintendent, Epworth League president, and to seats in the Electoral and General Conference as lay delegates.

Woman's Foreign Missionary Society.—This Society was organized in the year 1869 in Boston, Massachusetts, by twenty representative women of the Church. The purpose for which it was organized is the elevation and christianization of women in foreign lands, "to engage and unite the efforts of Christian women in sending female missionaries to the women in the foreign mission fields of the Methodist Episcopal Church, and to support them and native Christian teachers and Bible readers." Its work is, therefore, supplemental to the Board of Foreign Missions, is operating in nearly all foreign mission fields of the Church, has under its direction several hundred missionary women in these fields, and is contributing to the support of this work nearly three quarters of a million dollars annually, the same being dues from members of two cents a week and money raised by other approved methods. It operates in harmony with the Board of Foreign Missions and is under the supervision of the General Conference.

Woman's Home Missionary Society.—This Society was organized in Cincinnati, Ohio, in the year 1880, and works in the interest of women and children in the home field, supplementing the work of the Board of Home Missions and Church Extension, the two working in harmony with each other. It has authority to collect and disburse money, employ missionaries, and do work among the neglected populations in the home field under Disciplinary directions, as with the Woman's Foreign Missionary Society. Its methods for providing means for carrying on its work are similar to those of the Foreign Society, and in amount contributed annually nearly the same.

World-Wide Missions.—The name of a monthly missionary publication, the organ of the Board of Foreign Missions.